



Gc  
929.102  
F91a  
1905  
1297165

M.L

**GENEALOGY COLLECTION**



ALLEN COUNTY PUBLIC LIBRARY



3 1833 00669 5958







Digitized by the Internet Archive  
in 2012

NEW SERIES, No. 63.

---

THE

# ANNUAL MONITOR

FOR 1905,

OR

# OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1904.

---

LONDON :

SOLD BY HEADLEY BROS., 14, BISHOPSGATE WITHOUT ;

ALSO BY

WILLIAM SESSIONS, 30, CONEY STREET, YORK ;

AND BY THE EDITOR,

WILLIAM ROBINSON, ST. OUENS, WESTON-SUPER-MARE.

---

1904.

HEADLEY BROTHERS,  
PRINTERS,  
LONDON; AND ASHFORD, KENT.



## PREFACE.

1297165

*Yours gift - 5-1-65*

IN issuing this year's volume of the ANNUAL MONITOR, it affords me much satisfaction to be able to present its readers with the very interesting and instructive memoir of Ann F. Jackson. Some other notices will be found in these pages which will be perhaps equally interesting and inspiring ; but it feels to me almost as though with this one especially there may come a query to some reader or readers, whether the vacant place left in New Zealand by the departure of Ann F. Jackson may not be waiting for their faithful obedience in yielding themselves to an endeavour to occupy that place. If it be so, may any who may be conscious of the call of the great and good Master be encouraged by the full assurance that when He seeks to lead any of those who love Him into new and untried fields of service, He knows all about their fitness or apparent unfitness, and intends to open the way for them, and to bestow upon them all the strength, the wisdom and the grace that they will need for the working out of His own good purposes.

There are probably about two hundred and fifty members of the Society of Friends in New Zealand, some of them living in or near the principal towns, and therefore able to keep up regular though small meetings, but the larger number much scattered and often in very out-of-the-way places. All of them are sorely missing the loving and devoted service which A. F. Jackson was wont to exercise among them ; and without some such kindly shepherding it is much to be feared that many of them, and especially the younger ones, may drift away from their connection with Friends, to their own great loss, and to the loss also of the religious community to which as yet they are united.

W. ROBINSON.

*Weston-super-Mare,*

*12th Month, 1904.*

## List of Memoirs.

---

ELIZABETH ARMFIELD.	ANN F. JACKSON.
EMILY BROWN.	SARAH LAMB.
HANNAH CADBURY.	ELLEN LEAN.
JOHN CASS.	JOHN MARSDEN.
MARY CLARK.	WILLIAM MATTHEWS.
BENJAMIN COMBE.	AUGUSTA M. TALLACK.
GEORGE DIXON.	FRANCES TREGELLES.
THOMAS W. FISHER.	EMMA WESTCOMBE.
FORSTER GREEN	MARY WHITE.
DAVID HAUGHTON.	ROBERT WOODEND.

# T A B L E,

*Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland during the years 1901-02, and 1902-03, 1903-04.*

AGE.	YEAR 1901-02.			YEAR 1902-03.			YEAR 1903-04.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Under 1 year*	5	6	11	3	6	9	3	3	6
Under 5 years	10	9	19	7	7	14	3	8	11
From 5 to 10 years	2	0	2	1	1	2	2	0	2
" 10 to 15	3	0	3	1	1	2	2	0	2
" 15 to 20	1	1	2	1	3	4	6	3	9
" 20 to 30	9	5	14	5	4	9	4	1	5
" 30 to 40	7	13	20	8	7	15	5	7	12
" 40 to 50	6	8	14	6	5	11	10	4	14
" 50 to 60	14	14	28	11	11	22	13	14	27
" 60 to 70	30	20	50	31	18	49	32	22	54
" 70 to 80	35	54	89	25	35	60	20	38	58
" 80 to 90	30	22	52	20	30	50	24	29	53
" 90 to 100	4	1	5	5	3	8	7	3	10
Over 100	—	2	2	—	—	—	—	—	—
All Ages	151	149	300	121	125	246	128	129	257

\* The numbers in this series are included in the next, "under 5 years."

Average age in 1901-02 .. .. 60 years, 5 months, and 20 days.

Average age in 1902-03 .. .. 61 years, 7 months, and 5 days.

Average age in 1903-04 .. .. 62 years, 3 months, and 27 days.

# THE ANNUAL MONITOR,

1905.

---

## OBITUARY.

---

	Age.	Time of Decease.		
SAMUEL ABBOTT, <i>Redruth.</i>	77	9	12mo.	1903
ANTHONY ALDERSON, <i>High Bentham.</i>	82	9	3mo.	1904
MARY E. ALEXANDER, <i>Dublin.</i> Wife of Reuben F. Alexander.	70	24	2mo.	1904
AGNES ALLEN <i>Merrion, Dublin.</i> Wife of Henry J. Allen.	57	9	7mo.	1904
ELIZABETH ARMFIELD, <i>Tottenham.</i> An Elder. Wife of John G. Armfield.	78	26	1mo.	1904

Although E. Armfield was not much known beyond the limits of her own Quarterly Meeting, yet it may be helpful to some of her sex who are perhaps finding the uphill work of

life if a few particulars respecting her are placed on record. She was one of a large family, several of whom died in early life. Her parents were William and Elizabeth Claridge, of Bromley-by-Bow, Middlesex. She was born at Stepney, on the 30th of Eighth Month, 1826. Although not the eldest in the family, she seems to have been always the one looked to, both in her father's business at the desk, and in the domestic circle, for active and reliable service, and it would be difficult to determine in which capacity she was the most helpful; and in after life whenever illness occurred in the families of her relatives or near friends, Lizzie was sent for, and seldom not secured; in fact she was the nurse of the family, and a most experienced one she became.

She was married in 1853 to John G. Armfield, of Bocking, Essex, a most happy union of nearly fifty-one years. Here her early training and disposition well qualified her for the duties of wife and mother, and enabled her largely to imbue her children with the same spirit of domesticity and usefulness in the battle of life, whilst ever setting before them the indebtedness and stewardship we owe to our Heavenly Father and Jesus Christ,

the sinner's friend. Life's experience brought them great trials of faith and patience for several years, but being thoroughly united in their hopes and aims, and ever encouraging one another trustfully to seek Divine help, as the years rolled on the path of life became smoother, and industry, patience and faith received their reward. Removing to Tottenham in 1857, husband and wife soon became active in the cause of Total Abstinence, both of them having been pledged abstainers from childhood; and they were able as such to celebrate their Diamond Jubilee (sixty years) in 1899, by a week's series of meetings, allotted to a special section of the movement. Elizabeth Armfield at the time of her death had been for several years a member of the local Executive of the British Women's Total Abstinence Union, by whom she was highly esteemed, and a deputation from which attended her funeral at Winchmore Hill. She also filled a very useful place in the Monthly Meeting of Tottenham, in which she held the offices first of Overseer and then of Elder for many years, being most sympathetic and helpful in that capacity, especially to those struggling with the difficulties of daily life, and to her younger Friends

in the trials of their spiritual course; and having herself known much of these experiences, she was the better able to sympathise with and help them.

Her last illness was of many months duration, and was a gradual passing away, a change from an active life, often trying to her faith, yet most patiently borne. And to her survivors and sorrowing family the eloquent testimony of her life gives the undoubted assurance that with her all is well, and she rests for ever with her Saviour and her God.

ELIZABETH ARMISTEAD, 86 27 12mo. 1903

*Peckham.*

MARY E. ATKINSON, 55 27 12mo. 1903

*Gainford.*

TREVOR BAINES, 19 15 12mo. 1903

*York.* Son of William and Alice Baines.

JAMES BARBROOK, 85 29 1mo. 1904

*Maldon.*

ELIZABETH BARRITT, 84 17 4mo. 1904

*Woodbridge.* Widow of James Barritt.

GEORGE BARRITT, 82 11 12mo. 1903

*Croydon.*

ELIZA BARROW, 67 6 7mo. 1904

*Southport.* Wife of John Barrow.



FREDERIC N. BAX,	39	4	4mo.	1903
<i>Pietermaritzburg.</i>				
ELLEN BEAKBANE,	59	25	6mo.	1904
<i>Stourport. Wife of Henry H. Beakbane.</i>				
MARY G. BEALE,	83	16	9mo.	1904
<i>Blackrock, Dublin.</i>				
BENJAMIN BELL	86	30	5mo.	1904
<i>Bangor, Co. Down.</i>				
SARAH BENSON,	88	1	4mo.	1904
<i>York.</i>				
SARAH E. BENSON,	74	12	11mo.	1903
<i>Levenshulme. Wife of George Benson.</i>				
CHARLES BEWLEY,	45	8	8mo.	1903
<i>Sydney, New South Wales.</i>				
MARY A. BIGLANDS,	68	15	6mo.	1904
<i>Beckfoot, near Silloth. An Elder.</i>				
MARY E. BILTON,	29	28	5mo.	1904
<i>Leeds. Daughter of the late Edward V. and of Mary J. Bilton.</i>				
GEORGE H. BIZZELL,	44	8	6mo.	1904
<i>Woburn Sands.</i>				
LUCY E. BLAND,	65	6	12mo.	1903
<i>Newport, Mon. Widow of Alfred W. Bland.</i>				
JOHN BLUNDELL,	94	1	2mo.	1904
<i>Southport.</i>				
JOHN BOARDMAN, JUN.,	20	27	5mo.	1904
<i>Bolton. Son of John and Mary E. Boardman.</i>				

MARY BOURNE, <i>Dover.</i>	82	27	4mo.	1904
LUCY BOWDEN, <i>Ovingham.</i> Widow of John Bowden.	63	4	4mo.	1904
SARAH A. BOWMAN, <i>Mold.</i>	71	12	11mo.	1903
AGNES BRADSHAW, <i>Lancaster.</i>	57	18	4mo.	1904
JANE M. BRAGG, <i>Bexhill.</i> Widow of Henry Bragg.	76	16	11mo.	1903
JOHN BRECKON <i>Newcastle-on-Tyne.</i>	54	20	1mo.	1904
ALFRED C. BROWN, <i>Gloucester.</i>	62	9	6mo.	1904
ANN BROWN, <i>Earith.</i> An Elder. Widow of Richard Brown.	82	17	6mo.	1904
EMILY BROWN, <i>Wiveliscombe.</i> Widow of Charles Brown.	76	23	2mo.	1904

Emily Brown was the daughter of John and Deborah Spence, of Wakefield, and was one of a large family of brothers and sisters. Her childhood was spent partly at Wakefield and partly in the delightful village of Stanley, where John Spence had a country house. Here she formed the passionate attachment to animals which so greatly influenced her,

and she always loved the country in all its seasons and aspects.

When she was about thirteen years old, she totally lost the hearing of one ear, through an operation performed in London for ear-ache and deafness, which was already beginning to be troublesome ; and as the other ear rapidly grew worse, from that time she only heard with the greatest difficulty, and then only when she was directly spoken to.

This deafness debarred her from any participation in the ordinary business of the Society of Friends, and indeed from much social enjoyment ; but it had the effect of making her cling closely to home ties, and deepened the bond of attachment to intimate friends. Though from time to time she was pressed in after life to take the office of Elder she always declined, and it is doubtful whether she ever served in any official capacity, even on committees. Her love and loyalty to the Society, however, were intense, and never wavered, and she was ever ready to aid its cause in any way she felt open to her.

Educated at the Friends' School in Fisher-gate, York (in after days moved to "The Mount,") she formed friendships which she

cherished all her life ; and these years seem to have been happy and to have done much to widen her outlook. It was her childhood and girlhood at home which seem, however, to have been particularly joyous, and her stories of when she was a little girl were a source of unending delight to her children and grandchildren. Stories of the adventures of her ponies and dogs, all endued by her with distinct personalities and intelligent heroism—stories of “ old Friends ” who had visited at her father’s home, and their unconventional methods—stories of sea-going ancestors, and their Quakerly conduct under unexampled difficulties, both by sea and shore, were all told with a racy humour, a fund of quaint expression, and a complete knowledge of the heart of a child.

Debarred by her deafness from much conversation even with her children, this gift of story telling became a great source of teaching power, and she made the Bible narratives, as well as the lives of martyrs or Early Friends live again for her hearers. Her beautiful sympathetic voice (which deafness never marred) added much to this gift, and she was able to hold the attention of all who heard her, including a large class of rough boys and men,

who at one time met at her house, as well as children in a Sunday School in the "Seven Dials."

After her marriage to Charles Brown, she went to live at North Shields, and notwithstanding the cares of a rapidly increasing family, and heavy business anxieties which she shared with her husband, her life seems to have been one of unclouded happiness in her loyalty and devotion to him. Almost immediately after the birth of her seventh child, her husband was taken from her with a very short illness, and the blow to her was stupendous. He was a most lovable man, an earnest and powerful minister; and she had grown to depend upon him and act upon his advice and judgment in everything. The blank she felt was therefore overwhelming; but being naturally of a strong and self-reliant nature, she braced herself to meet the difficulties that surrounded her, and from that time she was both father and mother, tender counsellor, and courageous protector to her young children.

Always unselfish, she developed an indescribable power of self-forgetfulness, which could not be defined in any ordinary terms, for it was an absolute oblivion of self—a life

given up so entirely to others, that she actually lived only for their needs.

Even when ill she would never admit that she needed any sort of consideration ; and no word of complaint, or expression of suffering, passed her lips. At the very end of her life, when for a few days her condition demanded the ministry of those she loved the most, her strong will still asserted itself, and her sole thought was lest anyone should be overburdened or even inconvenienced.

A few years after the death of her husband she went to live in York and then in Holloway. In both places her house was thrown open to the friends of her children, scholars and junior teachers at Bootham and the Mount, and to London students at the hospitals and University, and she was much beloved by them all, for they found with her "all the homeliness of home." One busy student always found time to write out for her, week by week, the addresses given in Meeting, and although this and other practical proofs of the love in which she was held, always surprised her, yet they did much to brighten her life, crippled as it was by her great deafness.

Her reliance upon the Unseen was a marked

trait in all her later years, and she was habitually dependent upon spiritual guidance. She was entirely convinced that in all times of distress, doubt or difficulty, her husband came to her to counsel and encourage, and this was as real to her as though he had actually been at her side.

Her sympathies, always drawn out to suffering, were particularly keen, and cruelty or oppression, whether against man or beast, met with scathing denunciation and indignant remonstrance. Cruelty to children or animals was to her the meanest and most cowardly of all sins, and therefore the greatest; and wherever she went, the rights of the weakest were her first thought. Her companion in her last walk recalls with what difficulty she stooped, and in accordance with her life-long custom, removed a worm which was in the road to a place of safety.

She had a wonderful influence over the rough, turbulent or unruly, and over all who had flagrantly sinned and strayed, for, like the Lord Jesus Christ, she did not confuse the sin with the sinner. Though no one had a greater gift in expressing abhorrence of wrong and making it appear in its true light, she never

let the sinner forget that in his own soul he loathed the sin, and with courage and hope and Christ's care for him, might yet be restored and become more what God meant him to be.

Christ was to her indeed the Captain of Salvation, and devotion to Him was held out as the one worthy purpose in life. She despised, and for the time made her hearers also despise, all worldly advantage which could possibly be gained by lowering the standard, and she held up "Christ crucified" as the only way of happiness. She not only believed in Him as her Saviour, but He was ever present in her mind as the Comforter and Friend, the Guide and Stay, and the One to whom she entrusted her children and her all.

Her labours on behalf of Temperance were unceasing. A life long abstainer herself, she devoted much of her time to spreading her views. She was shut out from much of the ordinary Temperance propaganda, but nevertheless her work was persistent and efficient, and of a personal character which affected individual cases. A singular tribute to her influence was shown by the closing of all the public-houses in Wiveliscombe, in addition to



all the other places of business, when she was carried past to her last resting place.

Physically and morally she was perfectly fearless, and this gave her much power when dealing with drunkards. Whilst on a short visit to Luton she sat up with the wife of a prize fighter, as the poor woman was afraid of her husband's violence when he awaked from his drunken sleep. In cases of cruelty she never hesitated to express her opinion of the conduct of the coward or cowards, even when such a course was accompanied by very obvious danger to herself. In any accident or position of peril she seemed instinctively to know the right thing to do, and this quality in addition to her extreme gentleness made her invaluable in a sick room. The tenderest of nurses, she seemed to divine the needs of the sufferer even before they could be expressed; and this intuition was so perfect that her deafness was comparatively no hindrance.

The last six years of her life were spent at Wiveliscombe, in the home of a beloved son; and though her strength declined she never lost her great feeling for the poor, by whom her help and counsel were highly prized.

Less than a year before her death she appeared before the magistrates as a "passive resister," and some of her goods were sold to pay that part of the poor rate which she conscientiously declined to pay, because of her feeling that the Education Act was unjust and subversive of religious freedom. Only one of her children shared in her action in this matter, but in this question, as in all others, she was perfectly content that each should follow the leading of his own conscience, whilst she was thankful to be able to make her protest publicly.

Always an ardent Liberal, she followed political matters with great keenness and enjoyment; but in questions of principle, as in the case of war, ties of party were of no consequence. The Boer war was an intense grief to her, and the woes of the Armenians and Eastern Christians caused her great sorrow and anguish of mind. She never disguised the fact, that these problems of apparently unmerited suffering tested her faith to the uttermost; but her confidence in the love and justice of God never wavered, and she believed the time would come when all these mysteries would be made plain.

Some three months before her death,

when she was in her then usual health, she was impressed with the idea that her life work was ended, and as she expressed it, "all her desires had been fulfilled, and she longed to be released." Very gently the end came, and her spirit, firm and resolute to the end, was resigned to God, Who gave it.

She was laid to rest in the old Friends' burial ground at Milverton, near Taunton, a large number of the villagers at Wiveliscombe walking the three miles on a stormy February day. All seemed to be in keeping with what she would have most desired. The barn in which the meeting was held reminded us of her more than Spartan simplicity; the birds that twittered in the rafters, of her care for the weak and her joy in all vigorous living; the lowing of the cattle and all the farm sounds that broke upon the stillness of our meeting, of her love for the quiet calm of the country, and the slow unchanging character of its life. The inclement weather (Mother's day, as one of her sons called it), the lash of rain and hail, the boisterous wind, the bursts of sunshine, with the consequent glory of colour in earth and sky; the early primroses and the promise of Spring in the air, all spoke eloquently of her

earthly experience, and her certain hope of happiness hereafter.

“ Ah, could thy grave at home, at Carthage,  
be ! ”

*Care not for that, but lay me where I fall !  
Everywhere heard will be the judgment-call ;  
But at God's altar, oh ! remember me.*

Thus Monica, and died in Italy.

Yet fervent had her longing been through all  
Her course, for home at last, and burial  
With her own husband, by the Libyan sea.  
Had been ! but at the end, to her pure soul  
All tie with all beside seem'd vain and cheap,  
And union before God the only care.

Creeds pass, rites change, no altar standeth  
whole.

Yet we her memory, as she pray'd, will keep,  
Keep by this—*Life in God and union there !*

*Matthew Arnold.*

MARY BROWN,	65	19	3mo.	1904
<i>Amptkill.</i>				

WILLIAM R. BROWN,	63	7	2mo.	1904
<i>Cambridge.</i>				

JANE BRUNTON,	74	22	12mo.	1903
<i>Lancaster.</i>				

LUCY BURLINGHAM, 84 10 4mo. 1904  
*Evesham.*

ETHEL BURNELL, 1 24 10mo. 1903  
*Leeds.* Daughter of Jesse and Annie M.  
 Burnell,

EMMA L. BURTENSHAW, 51 20 9mo. 1904  
*Brighton.*

MATILDA G. BYCROFT, 32 20 9mo. 1903  
*Palmerston North, New Zealand.*

HANNAH CADBURY, 74 15 9mo. 1904  
*Birmingham.* An Elder.

Hannah Cadbury was the eldest daughter of Benjamin Head and Candia Cadbury. Her maternal grandmother, Hannah Wadkin, of Manchester (after whom she was named), was a woman of a thoroughly philanthropic spirit, and this spirit descended, not only to her daughter Candia, but to her grand-daughter Hannah.

Born in the town of Birmingham, she was a delicate child, and it was found needful to send her to school near Edgbaston, for fresher air. She was educated at Lewes School, under the excellent influences of M. Dymond and her sisters, and here she formed friendships which have been a lifelong enjoyment to her.

On leaving school she entered at once upon the duties of an elder sister, undertaking the teaching of the younger children, and lightening her mother's cares in many ways. Throughout her life she was an early riser, using early hours for self-improvement, especially in her younger days.

Soon after she left school, she helped her Aunt Ann Cadbury with a tract district in one of the lowest parts of the town, where, a neighbouring clergyman said, it was not safe to go without a policeman and a dog; and there in a little kitchen was started a Mothers' Meeting, which was soon transferred to the Severn Street Schools. Her loving influence, her cheery practical talks, and above all, her earnest Gospel teaching, had their part in the bettering of the neighbourhood, and in raising the ideals of many. This meeting has been kept up ever since, though of late years H. Cadbury has principally taken part in the Temperance Meeting connected with it.

When she was nineteen she began a class at the Women's Adult School, which she continued till the end of her life, having been a teacher for fifty-five years. Contact with scholars in their varied needs played no incon-

siderable part in the development of her spiritual character, and we know from the testimony of many of those who have passed under her influence, that new desires and aims were kindled in their earthly as well as their spiritual life, as she and they studied the Bible together, and met frequently for social intercourse.

In the earlier years of her womanhood, it is evident that she passed through much conflict of soul; "Fightings within and fears without," with great longings for a higher life. Earnest were her prayers for Divine guidance amid her varied duties, in the house, the Mothers' Meeting, and her class at School. She was enabled at times to acknowledge that her prayers were heard and answered, and she writes with great comfort of the evidence granted, that her Heavenly Father had made use of her in helping others. She writes:—"How I do want the adorning within that only God's grace can impart, Oh! that I were as the King's daughter, all glorious within. I want the perfection which is of Christ."

In 1882 she visited the United States, in company with one of her sisters, and entered with keen interest into the social and religious life of America. The position she saw women

take in that land, stimulated her, and made her willing for more public service, so that when, soon after her return home, she was invited to become Guardian of the Poor for the parish of Birmingham, she consented, and did valuable work for more than twenty years. Into this she threw fervent and unabated energy to the last. The work among the poor women who came before the Guardians, had her thoughtful care and sympathy; also the children in the Cottage Homes, and those girls who had left and gone into service especially claimed her motherly attention, going forth as they did into the life outside, often lonely and friendless, and open to many temptations. In a letter received since her death, from one of these girls, settled in Canada, we extract the following:—"I hope your health is good, and that God will spare you to do your good and noble work, for a great many years to come. If ever I put foot upon dear old English shores again, I hope it will be your own sweet face that I shall see. I often have your photograph in my hands, and fancy I can still hear your voice, and you do not realise how much it helps me to go on in the Lord's footpath."

Her natural cheerfulness and consideration



for others endeared her to her friends, and her hopefulness and tact made her especially helpful in business engagements, in conjunction with others.

Travelling was a great delight to her, and she seemed to get more than most people out of every trip she took, while she diligently used her paint brush in the spare moments of the journey. She greatly valued the privilege of joining an Essay Society started by an intellectual little group of her contemporaries. She also was for some years a member of a Circulating Bible Class, among members of the Society of Friends, and both of these were a great interest and stimulus to her.

She took warm interest in the work of the Society of Friends—as an Overseer for some years, and as an Elder. She was greatly interested in visiting the smaller meetings of the Quarterly Meeting, as well as the newly opened ones in the neighbourhood.

The Temperance cause was near to her heart. In 1853 she joined with Hannah J. Sturge in organising a Ladies' Temperance Association, which, a year ago kept its Jubilee. Its object was to influence the upper classes in the town and neighbourhood. She rejoiced

in recent years at the enlargement of the work among women, and was a member of the Executive of the British Women's Temperance Association, and President for many years in the local branch.

The close of her active life came suddenly and most unexpectedly. When ready to set off for a fortnight's trip in Normandy, in company with her brother and sister, she was arrested by a sudden pain in her back and shoulder, and instead of the proposed journey, the doctor had to be summoned. He pronounced it to be an attack of acute rheumatism, but thought it might pass off in a few days, and that it was probable she might yet take the journey; but day after day the pain increased, and she became weaker. In a pencil note to her niece from her sick bed, she wrote, "the acuteness and weariness of rheumatism is to me a fresh experience. . . . I want to learn the lessons in this illness that God wishes me to . . . it is so different to what I have had before." She was full of thought for the needs of others. After two weeks it was evident that although the pain lessened, there was no improvement. Then pneumonia supervened, and anxiety on her

account increased. A consulting physician was called in three or four times, but nothing arrested the disease, and she gradually grew worse, with heart weakness. No burdens or cares troubled her, and she passed peacefully away on Ninth Month 15th, surrounded by her sisters, and two faithful nurses.

Her life was full of the loving joy of service, busy and happy up to the very day when she was called to lay aside her armour. The close of her earthly life was a happy consummation of her early dedication to God.

EDMUND CAPPER, 73 18 10mo. 1903

*Bristol.*

SAMUEL J. CAPPER, 63 8 4mo. 1904

*Libau, Russia.*

JESSIE CARNALL, 55 27 5mo. 1904

*Chester.*

MARY CARY, 85 16 12mo. 1903

*Bridgwater.*

ROSAMOND A. CASH, 76 29 11mo. 1903

*Torquay.* Widow of Thomas Cash.

JOHN CASS, 86 22 9mo. 1903

*Castleford.* An Elder.

(*This name appeared in the volume for 1904.*)

John Cass was for many years a familiar figure at Monthly and Quarterly Meetings in

Yorkshire, and it is thought a little record of his life may be interesting. He was born at Stokesley in 1817, and removed with the family to Gawber, near Barnsley, in 1832, where they commenced hand-loom linen weaving. During a time of trade depression, when overlookers were particularly fault-finding, objection was taken to a piece that John Cass had woven. The complaint was so unjust, and the deduction in wage so uncalled for, that he decided not to weave another piece for the firm, and the family began weaving on their own account. John Cass undertook the selling of these home-made goods, and with a pack on his back went regular rounds. Then a little pony was found necessary, followed by pony and cart, and with these he journeyed, becoming well known, especially about Wakefield and Pontefract.

The family joined the Wesleyan body and worshipped in the little chapel at Gawber. John Cass was soon engaged in the Sunday School and was appointed its Superintendent; and in later years he liked to dwell on the happy seasons connected with both school and chapel. After his marriage in 1842 he continued a year at Gawber, when he decided to make a home at Castleford, then a place of less than two

thousand inhabitants. A little shop was taken, and this, with his daily rounds, made provision for his family. Here he joined the Wesleyans, and being of a musical turn assisted in the choir ; and he also helped in the Sunday School, of which he was made Superintendent.

Before leaving Barnsley, John Cass, sen., who resided with his son, had attended Friends' Meetings, and made application for membership, but was refused on account of not wearing a straight-collared coat. On the removal to Castleford the father began to attend the nearest meeting, at Pontefract, and gradually John Cass was himself drawn to Friends. After some years joint application was made on behalf of father and son, who were both accepted as members, though not without a protest against the latter for not always using the " plain " language.

Meanwhile the family were growing, and the boys also were taken to meeting, the three miles walk being rather an effort for them, and the quiet solemn meetings not always understood. In 1853 the parents decided to send the oldest child, a girl of ten, to Rawdon School, and she was the forerunner of a family of nine who went one after another, the name of Cass

never being off the books for nearly twenty-five years. The training at Rawdon was always greatly appreciated, and the children were often reminded of the obligation they were under to repay the Institution for the benefits it conferred on them.

Though his time and strength were taxed by the cares of business, John Cass took an active part in town's affairs and philanthropic movements. He was a member of the Local Board eighteen or twenty years, and for nearly thirty years sat on the Board of Guardians. It was in the latter service that he felt most satisfaction, giving, as it did, opportunity for what was always his desire, to befriend the poor. He was a staunch teetotaler, having signed the pledge in the early days of Joseph Livesey, and a fearless advocate of total abstinence in days when there was often rowdy opposition. Barrels of beer have been carried through the streets and the contents distributed gratis, when such men as William Gregson were announced to hold meetings. John Cass had great faith in tract distribution, and usually had a good supply of both temperance and religious literature. The cheery way in which these were offered generally secured a pleasant acceptance.

It was his regular practice to attend his own Monthly and Quarterly Meetings, and he had little patience with those who would omit them on account of business, or propose to defer attending them till some time when nothing was likely to hinder. He was a man of strong convictions and perhaps sometimes erred in the way of expressing them, but his honest outspokenness was acknowledged, even by those who did not agree with him.

At the Quarterly Meeting at York, in 1881, Friends present were stirred deeply by the account of a terrible disaster among the fishermen in the Shetland Isles, fifty-eight of them having been lost in a sudden storm. It was decided to organise help at once, and John Cass was one of those deputed to go to the Islands and distribute the fund. There was much sadness in the fulfilment of the duty, but the personal visits of condolence and the relief given were much appreciated. A large public fund was raised in Edinburgh and distributed in money or kind, so that Friends decided to provide clothing for the widows and families, all of whom had been carefully tabulated. The distribution of this on a second visit was a source of great joy to John Cass,

who on this occasion was accompanied by his wife. The unused balance of the money was expended in a well-thought-out-scheme to enable the Shetlanders to become possessed of decked boats, their six-oared open boats being really unfitted for fishing in those dangerous waters. Two or three of the decked boats were paid for by their respective crews out of the earnings of the vessels, and it was hoped that the experience would be repeated continuously. Bad seasons, difficult management, and the frailty of human nature, however, caused the abandonment of the effort, to the great regret of J. Cass and other Friends who had charge of the funds. The interest in Shetland and its poor people was, however, maintained for many years, and by the kindness of Friends, help was sent to meet the often recurring causes of poverty there.

In John Cass's middle and later life his business increased, and in course of time, his sons became helpers, taking up different departments of it. He was thus relieved from responsibility, and enabled to arrange for two long visits to his two daughters, who were married and settled in the United States. These were times of great enjoyment to all concerned.



He never actually retired from business, and though taking no active management, he always liked to be about, occupying himself in various ways, even after reaching fourscore years. A chat with old customers or old residents, or devising some help for deserving poor were always sources of special satisfaction, though his strength was evidently failing. On the morning of Christmas day, 1900, he was suddenly taken ill and carried upstairs, and it seemed as if life's journey were nearly ended. But there were repeated recoveries and relapses for a year and a half before he was confined to his room. He never expected a long illness; and yet, during the years when he was more or less laid aside there was never a murmur. He was kept day and night in great peace, and said the days and years seemed to pass as quickly as ever. His religious experiences beginning when a very young man, his conversion when he was seventeen years old, were realities that failed not in the time of trial. For nearly seventy years he had proved the Lord's goodness in many ways, and now he continued to bear testimony to the goodness and mercy that had followed him all his days. His room was a centre of deep interest to the

members of the family ; and from time to time old residents would call to see him, and they marvelled at his happy, joyous condition ; the inward man was indeed renewed, though the change outwardly was often remarked upon. He delighted in hearing hymns sung or read, sometimes asking for those he knew and had sung when attending Wesleyan services sixty years before, as well as for his favourite portions of Scripture.

The end came very suddenly. Increasing weakness prevented his sitting up in bed as he always liked to do when anyone went in to see him ; but with absolute freedom from pain, there seemed no fear of immediate change ; but this came on the evening of Ninth Month 22nd, 1903. As one and another of his sons went to say good-night, there was less response than usual. The eyes opened, but the gaze was not on things of earth. The head sank lower on the pillow, the breathing became less distinct, and before several of the members of the family, who lived in Castleford, could reach the bed side, he passed away. No partings, no distress, none of the frequent experiences of a dying hour,—he gently “ fell asleep.”

At his expressed desire he was laid to rest

in the Friends' burial ground at Pontefract, where several members of the family were interred.

HUGH W. P. CATCHPOOL 19 23 8mo. 1904  
*Guernsey.*

EDWARD F. CATCHPOOL, 18 23 8mo. 1904  
*Guernsey.* Sons of Thomas K. and Florence E. Catchpool. (*See page 55*).

GEORGE CHAPMAN, 90 12 3mo. 1904  
*Lewes.*

MARY CHARNLEY, 73 10 3mo. 1904  
*Preston.* Widow of Robert Charnley.

ESTHER M. CLAPHAM, 65 3 12mo. 1903  
*Newcastle-on-Tyne.* A Minister. Widow of Henry Clapham.

MARJORY CLARK, 56 1 8mo. 1904  
*Hoddesdon.*

MARY CLARK, 85 9 5mo. 1904  
*Exeter.* A Minister. Widow of Arthur Clark.

So few contemporaries of Mary Clark are left, and she was the last of her own generation, that very little can be told of her early days. She was the third daughter of James and Mary Hall, of Ordsall Hill, in Salford, and was born the 6th of Twelfth Month, 1818.

Her grandfather, James Hall, lived to the

age of ninety-five, and was known by the name of "Quaker Hall." On the occasion of one of his visits to London in 1785 to seek the repeal of the Fustian Act, one of the ministers in the House of Commons asked him, "Well, Mr. Hall, if we take this tax off, where is the money to come from in its place?" To this "Quaker Hall" replied, "Nay, friend, that is thy business, not mine." The same humorous disposition showed itself in his grand-daughter, who even in old age delighted in shrewd repartee.

In those days Ordsall Hill was surrounded by green fields, with cows grazing in them, and the little girl with her eight brothers and sisters, found plenty of congenial out-of-doors occupation. The long winter evenings were spent in various intellectual and artistic pursuits. All the daughters were clever with pen and pencil, and studied French and Italian, though music in those days was prohibited.

A few years of her girlhood were passed at Lucy Westcombe's school at Worcester, and many friendships formed there were continued through life, and Mary Clark kept in touch with her old school teacher, who died one year only before her pupil. She was an

amiable and talented girl, and was a general favourite with her schoolfellows, but there are very few left to recall those days.

When all the family had grown up and some of them were married, James Hall retired from his business as a dyer and removed to Lancaster. He lived first at Walnut Bank, a few miles out of the town, and afterwards at Hest Bank, where his wife died. Mary was then the only daughter left at home, all her sisters having married some years previously.

In 1856 she married Arthur Clark, the son of Isaac and Mary Clark, the former having a school in Lancaster. For many years they lived at his place of business in Penny Street, where they took great interest in the work of the Friends' Meeting, and Mary Clark was diligent in the distribution of tracts. Their only child was a frail and delicate girl, requiring all her mother's abundant love and care; but she was spared to grow up, and in after life she was able to cherish her mother with very loving devotion. It was chiefly on account of her health that her parents left Lancaster, and spent a year or two in travel, visiting Italy, parts of Switzerland, and some of the health resorts in the south of England. In 1876 they

went to stay at Exeter, where they found the climate so congenial that they finally made their home there, purchasing a house in St. Leonard Road, where they lived till the death of Arthur Clark in 1886. A few years later Mary Clark and her daughter removed to Lyndhurst Road, and the practical knowledge of the latter and her clear-headed grasp of business matters were of great value to her mother. The two were more than ever dependent on each other, and were rarely separated.

In Tenth Month, 1895, when they were staying at Buxton, Minna Clark took a severe chill, from which she did not recover. This loss was a very severe trial to her mother, but she never repined, and often referred with thankfulness to the strength that was given her to bear her heavy grief without murmuring. Her complete trust in her Heavenly Father and her sweet acquiescence in His will were very beautiful. Her solitude was cheered by a visit from an intimate friend of her daughter; and there grew up between the two such a strong attachment that the visit was prolonged into years. This friend remained with her till the close of her life, supplying as far as possible the place of a daughter, nursing her with the

utmost devotion, and brightening and comforting the last nine years of her life.

Mary Clark's life at Exeter was full of varied interests, which were not confined to those of the Society of Friends. She desired the welfare of the city in its civic life, and in all efforts for good carried on by whatever agency. Her sympathies extended to Home and Foreign Missions, including the Hospital for the Insane at Brumana, and the British and Foreign Bible Society.

She was always hospitable, and opened her house to Friends travelling in the ministry, continuing this practice as long as health permitted, and valuing the opportunities which these visits afforded of spiritual intercourse. One Friend who was a frequent guest when visiting Exeter Meeting, writes of the delightful privilege it was to him to unite in the family worship in her home, and of that communion with her which acted at once as an incentive and an inspiration.

**1297165**

The meeting at Exeter was but a small one when M. Clark went to live there, and she seemed to feel a lack of life in it, and as though she felt impelled to speak of her Saviour, in whom she rejoiced in the full assurance of

acceptance. It seemed sad to her that others should not also sound the note of praise, and many were the wishes expressed and the prayers offered on behalf of the members of the Meeting, especially that to some might be given a fulness of heart and a willing obedience, which would lead them to take vocal part in the worship of God. She spoke only occasionally and briefly for some years, but her gift in the ministry grew as it was exercised. The old and new blended happily in her well instructed mind, and her service in prayer and in affectionate exhortation was much valued. It was a great deprivation to her that owing to partial deafness she could not generally hear the words of others in the meeting. She was recorded a minister by East Devon Monthly Meeting in 1894.

Her great object in life was the advancement of Christ's Kingdom in the world, especially in the city in which she lived, and above all in her own Meeting. One of her intimate friends writes concerning her, "There was with her the hunger for the growth of the Redeemer's kingdom in the hearts of His followers. She endeavoured to exert a holy and uplifting influence, and to encourage and to bless. Whilst



charitable and tolerant towards those who saw things from a narrower standpoint, she was loyal to conviction, and jealous for His honour who was to her "the chiefest among ten thousand and altogether lovely."

Mary Clark possessed a very sound judgment, which was greatly valued by her friends. When prevented from attending Meetings held at a distance from Exeter, she often sent a letter, expressing her views on the subjects that were to be considered. Her sympathy with those in sorrow or sickness was very comforting, and she was enabled by her letters to continue this useful service when it became difficult for her to visit them.

She was simple, sweet and sympathetic in character. She had a hopeful, cheerful disposition, and her manner was often playful, and her conversation sometimes sparkled with wit. Her loving quiet trust in the guidance of her Heavenly Father was the secret of her calm and peaceful life. Her habits were very simple, and she would allow herself no indulgences, but she was always liberal to and thoughtful for the poor, and was generous towards the various charitable objects that specially interested her.

Her last illness was of about a month's duration, and throughout that time her thankful spirit never left her. She was grateful for the smallest service rendered, and was always considerate for those around her. Her interest in the welfare of others continued to the last.

Two nights before the end she was heard to say, "Peace, perfect peace, there is nothing but peace." On the following afternoon she was dozing after a very alarming access of illness, when she opened her eyes suddenly and turned with a joyful expression of wonder to the friend who was sitting beside her, exclaiming, "Is it the King? Is it the King?" Her friend replied, "Do you mean the King in His beauty?" Whether she saw the "Vision Beautiful" then we know not, but we know that now she sees the King in His beauty, and serves Him day and night in His temple.

Most applicable were the words spoken at her funeral, "She spake of Him." This she did both with her voice and by her quiet, loving and faithful life.

RACHEL M. CLARK,	65	25	8mo.	1904
<i>Madagascar.</i> Wife of Henry E. Clark.				
WILLIAM CLARKE,	86	31	7mo.	1903
<i>Manchester.</i>				

FRANCES CLAVERING,	56	14	2mo.	1904
<i>Sunderland.</i> Wife of John Clavering.				
HANNAH COATES,	4	12	4mo.	1904
<i>Leeds.</i> Daughter of John and Emily A. Coates.				
MARY COATES,	83	3	11mo.	1903
<i>Burgh-by-Sands.</i>				
MARY A. COATMAN,	64	25	12mo.	1903
<i>Croydon.</i> Wife of William E. Coatman.				
ALFRED COLEBY,	71	17	11mo.	1903
<i>Weybridge.</i>				
JAMES COLLINSON,	67	5	1mo.	1904
<i>Manchester.</i>				
BENJAMIN B. B. COMBE,	65	18	10mo.	1904
<i>Montmeyran, Drôme, France.</i>				

Benjamin Combe was the son of Berthaud Combe, of Les Pialoux, who was for a short time a pupil in the Friends' School at Croydon, and who occasionally attended a Yearly Meeting in London some fifty or sixty years ago.

Benjamin Combe himself, as a youth, was brought over to Ireland, along with two other young friends, by Mary J. Lecky, of Kilnock, and there acquired that familiarity with our language which fitted him, in after life, to render valuable service as an interpreter for English and American Friends visiting France,

To such service he willingly devoted much time and energy ; his beloved wife, though not herself a Friend, unselfishly consenting to his occasional absence from home, sometimes for rather prolonged journeys.

After a time, he felt the call to engage in Gospel ministry on his own account, and his gift was acknowledged by the French Meeting for Discipline about the year 1880, Joseph Bevan Braithwaite and George Satterthwaite being present on the occasion, as well as one or two other visitors. Mariana Pim writes, in reference to this, " That ministry he fulfilled faithfully," not only as a member of the Society in his own immediate district, but in helping the Friends generally in the South of France, taking many long journeys both to attend meetings at Nimes, Congenies, and Fontanès, and as companion to English Friends travelling in the ministry.

In his private and family life he was a consistent Christian, and though his children never became Friends, he brought them up in the fear of God ; one of his sons is now a pastor in the Reformed Church, at La Bastide ; the other is a valued helper in the affairs of the Protestant Church at Montmeyran.

Mary Bernard, of Congenies, says of our departed friend: "I may say on behalf of myself and our few members here that Benjamin Combe was a beloved and esteemed minister among us; an Israelite indeed in whom was no guile; sincere and faithful to the God and Saviour whom he loved most of all, and seeking in every action of his life to practise what he preached. His removal will leave a great blank among us, few and much tried as we already are. We never had a great deal of business at our half-yearly meetings, but B. Combe used to come, and we had the pleasure of meeting him and enjoying a time of mutual edification. And now he is gone, and we know he is happy, delivered from the sufferings of life here on earth, and with the Saviour whom he so much loved, and whom he faithfully served." He was for many years clerk to the Half Yearly Meeting of Friends in France.

It was only in Ninth Month last that he wrote, asking Friends in the Gard to postpone the Meeting for Discipline for two or three weeks, as he hoped by that time to have disposed of some pressing business, and to be able to join them as usual. The 16th of Tenth Month was accordingly fixed; but two or three

days before that date, his wife wrote, saying he was ill, and the doctor insisted on rest and warmth; but she hoped, by taking care, that he would soon be about again. The news of his death on the 18th was therefore a great shock to his friends. His last illness, short as it was, was a time of instruction and comfort to those around him, in the clear evidence afforded of his being at peace with God, through Jesus Christ, and filled with the blessed hope of heaven. His son writes: "He leaves in the neighbourhood the remembrance of a man of God; and I think I may say that he, being dead, yet speaketh for the edification of the Christians around."

Many English Friends who knew Benjamin Combe, will unite with the words of J. B. Braithwaite, who, writing to E. R. Ransome, says, "Wilt thou kindly mention my high estimate of his character, in any notice which may appear about him. His character is summed up in Isaiah lxvi. 2, 'To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.'"

And in entire harmony with this is Mariana Pim's testimony, "He was one of the meek of the earth."

MARY COMPTON,	43	19	3mo.	1904
<i>Plymouth.</i>				
THOMAS CONING,	73	23	7mo.	1904
<i>York.</i>				
FREDERICK F. COTTERELL	81	22	6mo.	1904
<i>Clevedon. A Minister.</i>				
JAMES CREETH,	58	11	12mo.	1903
<i>Belfast.</i>				
MARTHA CROSLAND,	80	25	4mo.	1904
<i>Egremont. Wife of Edward Crosland.</i>				
SARAH DARBY,	81	9	12mo.	1903
<i>Wrexham. Widow of William H. Darby.</i>				
SARAH E. DAWSON,	65	1	8mo.	1904
<i>York. Wife of John J. Dawson.</i>				
HENRY T. DENNISON,	10	4	11mo.	1903
<i>Shildon. Son of James and Margaret Dennison.</i>				
AARON DIAMOND,	90	12	12mo.	1903
<i>Bristol.</i>				
ALFRED DIX,	70	17	3mo.	1904
<i>Ipswich.</i>				
GEORGE DIXON,	92	16	5mo.	1904
<i>Great Ayton. An Elder.</i>				

The life of George Dixon can be divided into four periods, each representing nearly a quarter of a century ; his boyhood and early training ; the period when he was a teacher

and Superintendent of the Friends' School at Ayton ; his sojourn in America among the freedmen, and his retirement at Great Ayton.

He was the second son of Ralph Dixon, of Staindrop, and was descended from a family of Friends who were known as the Raby Dixons. His father enlisted early in life as a soldier, and was under Wellington in the Peninsular war ; but his soldier life was of short duration, as he was wounded in one of the first engagements, at Talavera. He was invalided home and discharged from Woolwich hospital with a small pension. An account of his life was embodied in a tract published by the Peace Society, under the title of the "Converted Soldier."

George Dixon was apprenticed to a farmer ; but his love of learning soon manifested itself, and he said, " Whilst ploughing I was learning my lessons by rote, and spent all my spare time in study." He determined to train himself for a schoolmaster, and took a situation in the Skinnergate School at Darlington. He was soon offered the British School at Shildon, from which he removed to the school at Bishop Auckland, both these schools being under the care of Friends.



About 1840, the Society of Friends became greatly concerned for the better education and training of the children of those who were closely connected with them by descent or otherwise, but were not members. Rawdon, Penketh, and Brookfield in Ireland had already been established for the benefit of these. It was pointed out by Jonathan Backhouse, that there were a large number of this class within the limits of Durham Quarterly Meeting, who could not avail themselves of those schools. The query arose in the Quarterly Meeting as to how far there was that lively sense of duty which would warrant the commencement of an entirely new institution. The outcome of the discussion was the appointment of a large Committee to carry out the concern of the meeting. After a great deal of deliberation and care, it was determined to purchase, with the substantial financial help of Thomas Richardson, an estate at Great Ayton, and to commence a school there on the same lines as those at Brookfield School in Ireland. It was at this juncture that J. Backhouse met G. Dixon; and he said "he thought a kind providence had been preparing him to take charge of the Institution they were about to establish."

At an interview which followed, G. Dixon told the Committee, "As to the agricultural part he had no fear ; it was his literary qualification about which he felt most doubtful." The outcome of the negotiations was, however, the unanimous approval of G. Dixon for the post of Superintendent of the new school, which was to be designated the "North of England Agricultural School."

Early in 1841 the premises were ready, and G. Dixon entered very heartily on his new sphere of duty. He was supported by the constant attention of Thomas Richardson, who had retired and built himself a house on the school estate. He had also the valuable help and advice of John Pease and Isaac Sharp, the latter of whom was appointed Secretary, and retained that office until his lengthened religious visits compelled him to resign it. G. Dixon was the last survivor of those who took part in the establishment of the school. They all now "rest from their labours and their works do follow them."

In those early years G. Dixon's energies seemed unbounded, and many of his old pupils have borne testimony to the stimulus they received under his training, which greatly

helped them in their future career. Natural History, especially Botany and Conchology, were vigorously pursued. Not only were the boys conversant with most of the British plants of the district, but many were familiar with the names and habitats of the mosses and lichens ; whilst the names of land and fresh water shells were familiar household words. About this time G. Dixon published his " Handbook to the Herbarium."

In 1866, after the decease of his wife, who had been a true helpmeet to him, having by degrees withdrawn from the active superintendence of the school, he determined to wind up his temporal affairs, and leave his native country for America. Regarding this step the following paragraph appeared in the school report for 1866 :—

" Our dear friend George Dixon, who has occupied the position of Superintendent of the institution since its establishment, twenty-five years ago, and to whose exertions and thoughtful care, under the blessing of the Almighty, the school has been much indebted, resigned his important charge in the latter part of last year, believing it right to leave this country for a time, and on the 10th of Second Month

sailed from Liverpool for North America with a view, among other objects, of assisting in the labours of Friends on behalf of the destitute Freedmen."

G. Dixon remained in the United States for twenty years. The greater part of that time he was engaged on behalf of the Freedmen's Bureau, in superintending schools for the education of the emancipated slaves and their families. He afterwards settled at Hampton, Virginia, and identified himself with the Normal College there.

The planters in the Southern States were exasperated beyond measure at the "Proclamation of Freedom" issued by President Lincoln, and frustrated, in every way they could, any attempt to elevate those who had been their slaves. In passing among them G. Dixon was frequently in great danger, but trusting in a Divine Caretaker, he went about unarmed yet unmolested. Whilst engaged in this mission work he became acquainted with Eunice Congdon, who was one of a band of Friends from the Northern States, who were teaching the Freedmen. On one occasion he was the means of saving her life. She afterwards became his wife and fellow-helper in his

work. One of the negroes they took special interest in, was Booker Washington, now the head of the Tuskegee Training College, which is doing such a noble work for the uplifting of the coloured people of the States. During the time of G. Dixon's sojourn in America he and his wife came over to England on two separate occasions, to solicit help for the destitute Freedmen.

In 1884 he finally left America, and came to reside amid the scenes of his earlier days at Great Ayton, and again took up his favourite pursuit of Natural History. For some years during the summer months, he kept the boys and girls in the school supplied with wild plants duly mounted and labelled. At the time of the Jubilee of the school in 1891, he wrote, under the title of "History of Ayton School," his reminiscences of the foundation of the school, and the changes that had taken place during the twenty-five years of his own superintendence, his son Ralph Dixon, who succeeded him, continuing the account for the remaining period.

During the later years of his life G. Dixon devoted his time largely to the distribution of tracts, sending them by post wherever he

thought they could be used. These were on various subjects, but his special concern was to warn those who were tampering with the use of intoxicating drinks and narcotics. From his large experience he was convinced that the use of tobacco in any form was a stumbling block to a Christian. He often used to say he considered his good health and the prolongation of his life were due to his strictly temperate habits.

He was a regular attender of the meetings of Friends in his own Quarterly Meeting, and was seldom absent from the meeting at Ayton, in which he frequently took part vocally. He often alluded to the bounteous Providence of God in supplying not only the *necessities* of life, but also in filling the world with *beauty*, sometimes quoting the words of the Christian poet,

“ His are the mountains, and the valleys His,  
And the resplendent rivers : His to enjoy  
With a propriety that none can feel,  
But who with filial confidence inspired,  
Can lift to Heaven an unpresumptuous eye  
And smiling say—“ *My Father* made them  
all ’ ! ”

He was remarkably correct in his quotations from Scripture, and in repeating moral and

religious hymns learned in his childhood. His addresses, though short, were to the point, and were felt to be sound and edifying.

During the last year of his life his strength gradually failed, and though he was accustomed to walk out and to take his regular place at the head of the Meeting, his friends were made aware that he was nearing the goal. When speaking of his long life he alluded to his consciousness of many shortcomings, and asked to be remembered in prayer. He longed for an assurance of acceptance for Jesus sake, and this we believe was graciously granted him. He asked one day to have the 23rd Psalm read, and remarked, "the rod is for correction, and the staff for comfort." The 14th chapter of John was also much on his mind, and he said he longed to go to the Heavenly home prepared by the Lord Jesus for those who trust in Him ; and we feel the comforting assurance that this longing is now abundantly satisfied.

GEORGE DOCWRA,                      60    19    3mo.    1904

*Cinderford, Gloucestershire.*

JAMES DODDS,                      84    26    5mo.    1904

*Leytonstone.*

ROBERT DOUBLEDAY,            89    17    6mo.    1904

*Halstead.*

WILLIAM H. DOYLE,	64	6	3mo.	1904
<i>Dublin.</i>				
THOMAS DRAPER,	55	5	7mo.	1904
<i>Hull.</i>				
FRANCIS W. EVERETT,	52	27	8mo.	1904
<i>Norwich.</i>				
ELIZABETH FELL,	74	1	9mo.	1903
<i>Lymm, Cheshire.</i>				
JOSHUA FENNELL,	84	21	12mo.	1903
<i>Cahir.</i>				
GEORGE FIELD,	78	26	5mo.	1904
<i>Bradford.</i>				
LYDIA FISHER,	84	28	8mo.	1904
<i>Stoke Newington.</i>				
Widow of William H. Fisher.				
MARGARET F. FISHER,	68	7	12mo.	1903
<i>Kettering.</i>				
THOMAS W. FISHER,	82	29	3mo.	1904
<i>Blackrock, Dublin.</i>				
A Minister.				

Thomas White Fisher was born in Youghal, Co. Cork, Ireland, on the 22nd of Twelfth Month, 1822. He went to Dublin in 1846, and lived there until 1851, when he removed to London, where he resided for three years, returning to Dublin ; and in its neighbourhood he continued to live for the rest of his life.

He always took a keen interest in the



Society of Friends, and in all that concerned it, ever striving to do good service for his Master. In 1856 he married. In 1866 Dublin Monthly Meeting acknowledged him as a Minister of the Gospel. He always endeavoured to use his gift in the ministry faithfully and lovingly, and as his Heavenly Father directed, to the help, guidance and comfort of many. He seemed especially qualified for visiting the fatherless and widows in their affliction, and for entering into sympathy with others in any time of need or trial. The "Society" had always a first claim on his time, but he also took an active part in many outside Christian works. In 1877 he was one of the deputation appointed by Dublin and London Yearly Meetings to visit Friends in America. This visit occupied three months of close work, and was to him a time of much spiritual and personal enjoyment.

In 1895 Thos. W. Fisher was suddenly seized with a serious illness, and though granted a partial recovery, even as far as occasionally being able to go to Meeting, yet ever after he was more or less of an invalid, and from 1897 he ceased to be able to meet with his friends for worship.

On the 29th of Third Month, 1904, he was quietly and peacefully called home to everlasting rest in the presence of his Lord.

ELIZABETH S. FORD, 55 9 1mo. 1904

*Lower Bentham.* Wife of Thomas B. P. Ford.

FRANCIS W. FOX, 43 3 6mo. 1904

*Riverside, California.*

MARGARET FRY, 79 23 2mo. 1904

*Holland Park, London.* Widow of Richard Fry.

JOSEPH FRYER, 64 2 6mo. 1904

*Howden-le-Wear.* An Elder.

HENRY C. FUGE, 61 23 9mo. 1904

*Forest Gate.*

SARAH E. GATCHELL, 71 30 12mo. 1903

*Rathgar, Dublin.*

BENJAMIN GIBBINS, 54 18 5mo. 1904

*Birmingham.*

ALFRED GILLETT, 90 24 1mo. 1904

*Street.*

THOMAS GILLESPIE, 82 29 3mo. 1904

*Woodhouse, Sheffield.* An Elder.

ANNIE E. GRATTAN, 63 16 12mo. 1903

*Sheffield.*

DORA GREEN, 16 23 8mo. 1904

FRANK GREEN, 18 23 8mo. 1904

Children of William J. and Susan E. Green,  
of Kinnego, Lurgan.

JOHN F. GREEN,                      21   23   8mo.   1904

HERBERT J. GREEN,                19   23   8mo.   1904

Sons of Isaac and Rebecca Green, of Knock,  
Belfast.

These four young people, together with the two brothers Catchpool (*see page 31*), were all drowned whilst out on Lough Neagh, near Belfast, a sudden squall of wind having capsized the boat in which they were sailing. Only one of its occupants succeeded in reaching the shore. All those who perished were promising young people, with good prospects of lives of much usefulness before them, and the sorrowful accident which thus unexpectedly cut short their lives called forth widespread and deep sympathy with their bereaved relatives; and it brings a solemn reminder that in the midst of life death may be very near, and a call to seek to be ready, for not one of us knows what a day may bring forth.

FORSTER GREEN,                      88   21   10mo.   1903

*Derryvolgie, Belfast.*   An Elder.

“Write me as one who loved his fellow-men.”

In the peaceful farm-house at Annahilt, near Hillsborough, Co. Down, in the troublous year of 1815, was born to William and Harriet

Green their eighth son, whom they named Forster. In calling him after the well beloved William Forster, who had visited Ireland the previous year, no doubt the parents hoped that a portion of that Holy Spirit which animated that good man, might, through divine grace possess their child, and that his future career might prove the name to be well chosen.

Forster Green's early education was received from George Beatty, who kept a village school near Annahilt; and afterwards he became a pupil at the Friends' School at Lisburn, on leaving which he was apprenticed to his brothers, who were in the grocery trade in Belfast. After three years further training with Benjamin Wood, a Friend in Liverpool, in 1839, at the age of twenty-four, he commenced business on his own account in Belfast, the city in which he ever afterwards resided, and with which his name is closely associated by his generous contributions to its various hospitals and institutions. Difficulties and disappointments, however, clouded the first few years of his business life, and ere long he was obliged to call his creditors together, to whom he paid a composition of twelve shillings in the pound. Still, he was not dis-

heartened, but with great business capacity and inherent energy, he was able within four or five years to pay off his liabilities with interest added. From that time forward his business prospered in a remarkable degree.

Among memoranda found in a little pocket book of the year 1839, we find the following words:—"Oh, it is good to wait upon the Lord oftener than the day," and we know that it was his habit at this early period of his life to retire every morning for private waiting upon the Lord. The little book, "A guide to true Peace," was a favourite of his, and he has often said was very helpful to him.

In his twenty-fifth year Forster Green married Mary Boadle, of a Whitehaven family, and in the course of time five daughters and one son gladdened their home. Those only who have passed through a similar experience can understand fully the grief of the parents when called upon to give up in quick succession four of their daughters in girlhood's prime. The crowning sorrow was the death of their only son Forster Henry, who died at the age of twenty-five, whilst travelling in Egypt in search of health. And now but one child, their youngest daughter, remained, and a year

after her brother's death she was married to Henry A. Uprichard. A few years later Mary Green, who had shared with her husband in the many trials and anxieties of life, was, after a brief illness, called away from earth, to join as we reverently believe, the loved ones gone before; and once more F. Green was called upon to pass through the deep waters of affliction when he stood beside the grave of his last surviving daughter, Emily Uprichard.

Previous to this event, in 1882, he had married Jane Houlding, of Manchester, a union which was greatly blessed and brought him much happiness.

No account of our dear friend would be complete without speaking of his devoted attachment to the Society of Friends, and his constant and unwearied attendance at its meetings, both for worship and discipline. On one occasion, when his name was under consideration for the position of Overseer, but did not go forward, a friend who wrote to him on the subject, received the following reply:—  
“Thine of the 14th to hand this morning, and I receive it in the spirit in which I believe it has been penned; and that spirit I believe to be the spirit of love. Since I heard the result

of the Monthly Meeting's deliberations on this subject, I have been permitted a feeling of quiet peace, and all other feelings have been removed, to my own admiration, which I esteem a cause for thankfulness. I am also given to believe that nothing will be permitted to harm us if our minds and desires are to be found doing the will of the Almighty, and not seeking our own glory and praise. In all states and conditions I believe our deep interest consists in endeavouring after entire resignation, and that state of mind in which we can breathe the aspiration, 'Not my will but Thy will be done.' All things will work together for good to those who endeavour to love God, and whose desire above all things is to be found obeying Him. And if this mind is encouraged and allowed full place in the heart, it will secure a powerful effect in keeping out hardness of heart towards those who may differ from us in judgment. This is the feeling, my dear friend, I crave for myself, and also that I may be favoured to feel the necessity there is for going down deeper than hitherto, so as to know and experience what the mind of the Lord is. As regards myself, I feel nothing in my heart towards any of my fellow-members but love, and desire

that this may increase and abound amongst us."

F. Green was a true Friend of the older type, looking on all as visited by the Light and Grace of our Lord Jesus Christ, and believing most fervently in the love of God to all men. His voice was frequently heard in meetings, sometimes in fervent prayer, sometimes in a few words of earnest exhortation. Great humility and reverence were the clothing of his spirit, and many experienced his words to be helpful and comforting. It was felt that he believed most deeply in the truths of which he spoke, and that they were precious to his own soul. In later years he seemed to be more and more filled with love to God and man, yet ever feeling his own unworthiness, and resting not on any works of his own, but on the mercy of God in Christ Jesus.

The discipline of sorrow caused by the numerous family bereavements which fell to his lot stirred up the generous impulses of a naturally warm and sympathetic nature, and drew out tender feelings towards those in sickness and sorrow without regard to sect or position. Not only many of his fellow citizens could testify to the truth of the words we apply



to him, "Write me as one who loved his fellow men," but others in far distant countries and some nearer home have thankfully acknowledged that their lives had been brightened and made easier by his sympathy and generous help. On one occasion, in a letter to a friend, he writes, "Don't think that sending this feels to be burdensome, for I do not feel it to be so. I feel it to be a real pleasure to help to add to the comfort of my friends; knowing that I am but the instrument employed by the all-wise and bountiful Giver, to cheer and comfort His children. I am unworthy of such unspeakable favours bestowed upon me, and a heart to distribute to others, I esteem to be amongst the greatest blessings conferred."

Our friend's interest in the young people of the Society of Friends was shown by liberal donations on various occasions to the schools in Ireland and elsewhere, and to him Friends at Belfast are largely indebted for the reconstruction of their Meeting House a few years ago. Many other Meeting Houses in this country and abroad were also benefited.

Forster Green's thoughts were specially drawn to those suffering from consumption, having lost five of his children from that fatal

malady, and in 1896 he established a hospital for the cure of consumption and chest diseases at Fortbreda, Belfast, and had the satisfaction of seeing many patients restored to health and strength, and enabled once again to earn their livelihood after hopes of ever being able to do so had disappeared. The Institution stands upon high ground in the midst of park-like surroundings, and is admirably adapted for carrying out the open-air treatment for all the patients.

The home at Derryvolgie seemed to keep alive the best traditions of Quakerism; the rich and the poor were alike made welcome there, and there are few who cannot recall the unbounded hospitality and kindness bestowed upon them whilst they sojourned beneath its roof. Forster Green's courteous bearing gave a dignity and charm to the plain speech and dress which he retained to the end. His "thee" and "thou" revived the memories of childhood to many of his visitors, who found themselves unconsciously using the plain language when conversing with him. It is instructive to recall his patience and cheerfulness under the heavy trial of imperfect sight and hearing during the latter years, which raised such a

barrier to the social intercourse so dear to him.

The latter portion of his long and active life appeared to be brought increasingly under the controlling power of heavenly grace, and the mellowing influences of divine love. Those who knew him best could recognise that as the outward vision became more imperfect, the inward perception of everlasting love and mercy became more real. The psalmist's words of thanksgiving were often repeated by him as he sat down to the morning meal, "Oh give thanks unto the Lord, for he is good, for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." He loved to sit alone seeking communion with his Heavenly Father, and whilst thankful that he was privileged to do something for the benefit of his fellow men, he more often dwelt on the comfort derived from the consciousness that his hopes of acceptance rested solely on the unmerited mercy of God through Christ Jesus our Lord. We cherish the remembrance of our dear friend in the evening of his long and active life, and believe he realised the fulfilment of the promise, "Blessed is he that considereth the poor ;

the Lord will deliver him in time of trouble ;  
The Lord will preserve him and keep him alive,  
and he shall be blessed upon the earth."

MARY A. GRIFFITHS, 65 9 4mo. 1904

*West Ham.* Widow of James Griffiths.

DANIEL R. GUNS, 26 12 2mo. 1904

*Newcastle-on-Tyne.*

ANN HALL, 88 2 12mo. 1903

*Malton.*

ELIZABETH HALL, 60 12 3mo. 1904

*Darlington.* Wife of Thomas Hall.

JOHN HALLIDAY, 68 17 10mo. 1903

*Monkstown, Dublin.*

WILLIAM HARRIS, 69 7 11mo. 1903

*Coventry.*

ANN J. HARRISON, 79 18 4mo. 1904

*Kendal.* Wife of Thomas Harrison.

DIANA HARRISON, 45 14 10mo. 1903

*York.* Wife of Samuel Harrison.

MARY HARRISON, 74 2 2mo. 1904

*Bowness-on-Windermere.* Widow of William Harrison.

KATHLEEN B. HARROD 16mo. 14 4mo. 1904

*Peckham.* Daughter of Ernest and Ida E. Harrod.

JOHN HATCHER, 84 4 4mo. 1904

*Bourton on the Water.*

DAVID HAUGHTON,            72   25   9mo.   1904  
*Sutton Hall, Hull.*   An Elder.

In the midst of his friends, and whilst one of them was offering vocal prayer, the sanctified spirit of David Haughton was called away to the eternal home of the children of God.

It is needless to dwell on the grief and consternation of those with whom he worshipped, and to whom, only a few minutes before, he had been ministering the word of testimony and exhortation.

How happy a thing it is, if, when those whom we love are closely scrutinised, there is revealed a portrait agreeing with the pattern to which we are called.

Manly, steadfast, gentle, sincere, was our friend; the grace of the Lord Jesus Christ, and the love of God dwelt in him: he belonged to the happy company of those who are "called to be saints." To those who saw and heard, year by year, what was in his heart, his company and example were always helpful to pure and undefiled religion, and thus they came to know that the Lord was with him.

As a man of affairs, in business or on the Bench, as Chairman, Committee man, Trea-

surer ; working for the Infirmary and kindred institutions, the Bible Society, the Convention ; in philanthropic and social effort, his executive ability was given to the public service, but better than this, was given as religious work done under the eye of the Heavenly Master. This indicates his value as a Christian citizen. But the Hull Friends rejoiced in him most of all as one evidencing that he was a sincere and humble believer.

As Chairman of the (Hull) Friends' Bible and Prayer Meeting it became clearly known how he received and revered and lived upon Scripture truth. His masculine mind was "obedient to the faith." That he was wedded to the Epistle to the Romans became a remark among his friends, but his union and unity with divine truth were broader than that alone. His insistence upon what he held as vital was noteworthy too, and never was he afraid or ashamed of its avowal.

Let us regard for a moment the revelation by the Spirit of God as understood and received by him : for in his Gospel addresses he made it abundantly clear that he felt deeply how essential are the reception of the justifying righteousness of God by faith : redemption

through the blood of Jesus : the new birth by the Holy Ghost : sonship through Christ. Our dependence upon the Holy Spirit because of the incapacity of the natural man to receive the things of the Spirit of God was spoken to by him a few minutes only before the call came on that notable First-day. And there was something more in the meeting that day than the event of his departure. An impressive sense was given of the overshadowing of the Almighty love, causing the united assurance expressed by one and felt by several—"Our Father who art in Heaven." David Haughton's address was on the changed disciples, who through the Spirit's power and teaching had become bold in testimony for Christ their Lord, whom they had so little understood while He was with them. The exhortation was that we too may know Christ Jesus as they did, and give evidence by a bold confession that we also have the Spirit, and have been with Jesus. And so the love of his friends finds solid ground for rejoicing and thanksgiving both for his life, and for his quiet death.

The history of David Haughton's ancestry would be very interesting, as, from the times of George Fox, they have always been members

of the Society of Friends. One of these, Isaac Haughton, born in 1663, migrated from Westmoreland to Ireland, and thus moved the family to that country. Several of the Haughtons had large families there, some of whom were long and successfully engaged in the linen industry. D. Haughton's father was one of these, and for some time David was at home assisting to manage the business. This family was known as the "Banford branch," Banford House, County Down, being the home. Benjamin is an often recurring family name, David Haughton's father and grandfather both bearing it; and it is now continued by his son Benjamin A. Haughton, the gifted delineator of woodland scenes and scenery.

David Haughton's mother was Rachel, daughter of Joseph Malcomson, of Lurgan; and his wife, whom he married in 1862, was Adelaide, daughter of Doctor Tyrrell, of Banbridge. At this time, D. Haughton having joined William Blain and Sons, of Liverpool, corn merchants, removed with his bride to live at Waterloo, afterwards at Ledsham, near Chester. Hence he removed to Sutton Hall, Cheshire, and yet again to Cosford Grange, Shifnal, where for a time he undertook a rather large farm. Rather



singularly, Sutton Hall, near Hull, was his home the last sixteen years of his life.

In 1876, having joined Messrs. Keighley, Maxsted and Co., of Hull, corn importers, he and his family resided at Welton, and then at Bridlington in the East Riding. Here severe affliction befell them in 1886, the loved wife and mother, from a fall downstairs, losing first her health, and then her life, leaving her husband with one son and five daughters.

From this time our friend has been occupied as managing Director of the Financial Company of which his brother-in-law, Sir James Reckitt, is Chairman, doing business in Hull, London, Canada, and the United States. So that it was as a man of wide experience of men and things, as well as one of devoted Christian character, that David Haughton closed his useful and successful life.

He married for his second wife Fanny, youngest daughter of Robert and Jane Saunders, of Shillingford, Oxon., afterwards of Lilling, near York, Darlington and Harrogate. Their union was of the happiest. Providentially she was at her husband's side at the moment he was stricken, and with the help of friends, all that tender affection could suggest was done ;

but his spirit had fled, and the doctor, who was on the spot immediately, could only certify the fact. This was in the Friends' Meeting-house, Hull, at noon on the 25th of 9th month, 1904.

SOPHIA G. HEATON, 75 22 9mo. 1904

*Birkenhead.* Wife of William Heaton.

JAMES HELSDON 64 18 2mo. 1904

*Hertford.*

JOHN HILL, 56 8 5mo. 1904

*Norwich.*

JOHN A. HINF, 48 29 11mo. 1903

*Oxford.* An Elder.

JAMES HIRST, 80 20 10mo. 1903

*Halifax.*

ANN HOCKNEY, 83 30 11mo. 1903

*Great Ayton.* Wife of Charles Hockney.

WILLIE HORNE, 32 11 3mo. 1904

*Stowmarket.*

ELIZA HOWELL, 67 22 11mo. 1903

*Gloucester.* Wife of James Howell.

JAMES HOWELL, 77 28 8mo. 1904

*Gloucester.*

ESTHER HOYLAND, 90 10 1mo. 1904

*West Kensington.* Widow of Edward Hoyland.

SAMUEL HUDSON, 90 28 8mo. 1904

*Dublin.*

- LYDIA J. HUGHES, 55 19 8mo. 1904  
*Monkstown.* Wife of Theodore A. Hughes.
- ELIZABETH HUNT, 75 2 3mo. 1904  
*Bristol.* Wife of Arthur J. Hunt.
- THOMAS HUTCHINSON, 60 18 1mo. 1904  
*Matlock Bath.*
- ANN F'ANSON, 86 17 3mo. 1904  
*Darlington.*
- ANN F. JACKSON, 70 15 10mo. 1903  
*Auckland, New Zealand.* A Minister. Widow  
of Thomas Jackson.

Ann Fletcher Jackson was the eldest child of John and Mary Fletcher of Leigh, Lancashire. While still young, her parents removed to Ulverston, and here the first great sorrow of her life befell her in the death of her father in 1854. The tie that bound father and daughter was so close and strong that she was almost prostrated by this sad bereavement. After this she had to assist her mother in their shop, and the latter engaged Thomas Jackson as manager. In 1859 Ann Fletcher was united in marriage to this friend, who was then in business for himself at Ulverston. Three years later they went to Birkenhead, where most of her children were born, and where her service in the ministry began.

This dear friend was one of those to whom, even in childhood, are granted revelations of the divine love, and premonitions of the service that is to form their life work. She tells in her diary how as a child of thirteen, while at Ackworth School, she was made conscious of the presence of the Lord, and felt the call to say a few words in Meeting. In answer, however, to her earnest prayers to be excused on account of her youth, and her promise that should the call be renewed when she was older, she would then yield to it, the burden was removed. Soon afterwards Thomas Pumphrey, then Superintendent of the School, to whose ministry she always felt that she owed much, rose and spoke of a prayer-hearing and merciful God, and her heart was quieted and comforted.

Three years later, when living at home with her parents, it was their privilege to entertain Daniel Pryor Hack, of Brighton, who was at that time visiting Friends in the North. In the devotional silence, following the family Bible reading, he turned to the daughter of his host with the solemn and pointed words, "Be thou faithful, my dear young sister, for thy Lord will lead thee in untried and untrodden paths; but, as thou keeps Him for

thy guide, He will make darkness light before thee, and crooked things straight; He will break in pieces the gates of brass, and cut in sunder the bars of iron: only *be thou faithful.*" These words, spoken with spiritual insight, too rare, alas, in these days, became graven on the heart of Ann Fletcher, and were felt by her to be a deep encouragement in after years, when entering on her labours in the Master's service in New Zealand.

Meanwhile the impression that she would be required to speak in our meetings for worship was again and again revived, but there was much unwillingness and natural timidity to be overcome. The years passed on, and it was not until after her marriage and removal to Birkenhead, that, as has been said, she yielded entirely to her Heavenly Master and consented to give His messages. She alludes to this surrender of will in her diary in the following words: "The calm, the peace, the joy, that filled my mind cannot be described. The burden, which I had carried for more than twenty years, was rolled away. . . . I met with no reproaches from my Heavenly Father, but He put His arms around me, and I felt that He had loved me with an unchangeable

love." In 1872 she was recorded as a minister of the Society of Friends.

The next few years were marked by sorrow and by service. Visits were paid in the love of the Gospel to the various Meetings in Lancashire and in Scotland; and, though conscious of much weakness, yet to our friend was granted the assurance that "the mistakes were forgiven and the desire to serve graciously accepted." On returning from Scotland she wrote, "strength has been granted me for each service, and I have rejoiced to be the bearer of good tidings."

After this sickness visited the family; the mother was brought to the gates of death, and two of the children, a boy of five, and the eldest girl were taken away, the latter while at Ackworth School.

In 1878 Thomas and Ann F. Jackson decided to go out to New Zealand with their remaining children, five sons and one daughter. This step was not the result of a desire to improve their worldly circumstances, but was undertaken under a feeling of religious duty, and a sense that they were being called to a fresh field of labour.

Of Ann F. Jackson's twenty-five years'

sojourn in New Zealand it is only possible to give the barest outline. The first home of the family was at Otonga, in a practically roadless district in the very heart of the bush. A little Meeting was soon established in their house, which was well attended by the neighbouring settlers. In 1881, feeling that she would like to share in the family earnings, A. F. Jackson applied for the position of teacher at the local school, and the Committee decided unanimously in her favour, for which she thankfully recorded her sense of the goodness and love of her Heavenly Father. She retained this position for about two years, when it was found needful to make other arrangements.

In 1882 the late Isaac Sharp and Joseph J. Neave visited the "Home Farm," much to the spiritual help and comfort of its occupants. Three years later, taking advantage of the company of Rufus P. King, who was then travelling in New Zealand, our friend spent some little time in visiting the families of Friends in Auckland. It was at this time, and largely owing to the endeavours of Ann Jackson, that Auckland became recognised as a Meeting, though it was not until 1900 that it was formed into a Monthly Meeting.

Many incidents characteristic of pioneer life in the colonies took place during their residence at Otonga. On one occasion Ann F. Jackson went on horseback with one of her sons to visit the sick children of a Maori chief. She took medicines with her, and at the request of the mother, stayed the night, giving hourly doses to one of her little patients. In the morning all the children were better. The mother said of the baby, "He better, he no cry now," and they were delighted with the improvement in the little girl, who was evidently the pet. The visitor refused to take payment, but the chief showed his gratitude by substantial presents of young pigs, potatoes and water melons. Writing from the Home Farm, Otonga, in 1888, Ann Jackson says, "Often have I wondered why we were led into such an out of the way place as this, and why we had so many losses and difficulties and trials to encounter, but I see now that it was the way, and perhaps the only way, in which I could be brought really, because experimentally, to sympathise with others similarly situated."

It was from this place that some of our friend's most difficult and adventurous journeys



were made. For fuller accounts of these with their stirring incidents of travel and vivid descriptions of scenery, we must refer our readers to the interesting memoir, recently written by Sarah Jane Lury, to which this notice is much indebted. It is evident that Ann Jackson possessed a keen appreciation of natural beauty, and that she was a woman of undaunted spirit and considerable nerve. Her first certificate to travel on religious service was obtained in 1886, when Friends in the North and South Islands were visited. Two years later a more extended service was undertaken, namely, a visit to Australia, which lasted in all some thirteen months. This was timed so as to take advantage of the first General Conference of Friends in Melbourne. Illness, however, prevented Ann Jackson from attending more than two or three meetings of this gathering, but on her recovery she visited Friends in Victoria, South Australia, and Tasmania. Speaking of this service she says, "Truly the Lord has been good to me. We have abundant cause for thankfulness to our great Preserver, who gently and with all a Father's gentleness, led us along day by day, and permitted us to return home in safety with peaceful minds, and

to know that He had cared for our loved ones at home all the time."

In another letter, written shortly before their removal from the Home Farm, Ann Jackson writes as follows: "Our ride from Otonga to Whangarei, in going to Quarterly Meeting, was the roughest I ever remember. We hired a waggon from Kamo. We had not gone far before the waggon stuck fast in the mud; the horses could not pull it out, so we had to unload : . . . Our driver ran to the nearest house (a mile and a half off), to borrow a spade, and he and my husband dug and dug to get the wheels loosened, but it was of no use, so our driver unharnessed one of the horses and cantered off to Kikurangi to bring another horse to the rescue. While we waited I wondered what our dear English Friends would think, could they have seen us. My husband certainly looked more like a labourer, who had been working in a drain, than a Friend going to Quarterly Meeting. Having got the extra horse, after a good deal of struggling the waggon was pulled out of the hole, and we hoped our disasters were at an end; but it was not so, for presently in crossing a very bad place, I was thrown out of the waggon. I fell over on to

one of the swingle trees which sprang up at the time and threw me a little on one side, or I should have been run over. I fell into a heap of mud a foot deep, and was all right as regards having no bones broken, but I was literally encased in mud. I could not get up for some time, as my cloak, an old one fortunately, was under the wheel. We had twelve miles yet to go and were only just in time for the steamer."

In 1892 Thomas Jackson and his family moved to Avondale, seven miles from Auckland. A few years later it seemed desirable to live still nearer to the latter place, and a cottage was built at Mount Roskill, within walking distance of Meeting. Before this was ready for habitation, however, Thomas Jackson was called away, after a short but severe illness, at Colyton, which place he and his wife had reached in one of their journeys to visit Friends at a distance. Ann Jackson writes touchingly of the "sorrow and anguish of the separation from the loved and loving companion of over forty years;" and thanks her Heavenly Father for preserving her from a single rebellious thought. The new home was comfortable and pleasant, and the eldest son, Fletcher, relinquished his post with a sheep farming company

and took up his abode with his mother and sister. Before this time one son, Theodore, had been terribly maimed in felling a tree, and in 1899, the youngest, Henry, was fatally injured in a bicycle accident.

Through all these years, in spite of weak health and severe illnesses, in the midst of sorrow and bereavement, in the face of difficulties of travel involving hardships and privations of no ordinary kind, our dear friend was unceasingly engaged in her Master's service. Her journeys undertaken in the love of the Gospel have already been alluded to, but are too numerous to be described singly or in detail. The distance covered by her travels among Friends in Australia and New Zealand is estimated at not much under 50,000 miles. It is difficult to put into words the help and cheer that this faithful worker was able to bring to those whom she visited. Her ready sympathy, and practical counsel and insight into the needs of others rendered her peculiarly fitted for taking messages of Gospel love to lonely and isolated ones in their scattered homes. The Society of Friends in New Zealand owes her a deep debt of gratitude for her pioneer service in this direction. The charm and comfort of her

presence went for much, and her influence was uniting and uplifting to a high degree. Accustomed herself to the privations of bush life, she was able to enter fully into the difficulties and troubles of those among whom she went.

Not content with personal converse, our friend bore on her heart the needs of those she had met, even when no longer with them, and her extensive correspondence was no small part of her life work. It is related, that on one occasion when returning from a journey, she found no fewer than two hundred letters awaiting her. To deal with these fully, faithfully and with loving regard to the individuality of each correspondent required a heart at leisure from itself, and one which abode continually near the source of all wisdom and helpfulness. It was a severe trial to her when owing to an attack of "writer's cramp" she was unable to maintain this correspondence. She learned to write with her left hand, but that did not remove the difficulty, and it was with great joy that she welcomed a type-writer sent her by some English Friends. She soon mastered the use of this, and thus was enabled to resume her mission of writing to the friends whom she had visited.

In 1901 and the following year Ann Jackson was much cheered by a visit of Sarah Jane Lury to New Zealand. She writes: "I have felt it a privilege to be associated with her in some of her work. I believe the Lord brought us together, and appointed the work for us, and graciously helped and strengthened us for each fresh service."

There is small space left in which to speak of our dear friend's ministry, or of her powers of organisation and of drawing out the gifts of others. In all these things out of weakness she was made strong ; and the cry goes up from small and struggling Meetings and solitary homesteads of Friends in the beautiful and healthful islands of the Antipodes for some one to take her place. We long that her spirit of consecration and humble faith may be given to others, who shall feel the call to carry on the work of unifying and edifying the Quaker community in that far-off land. To such her life and example cannot fail to be a stimulus and an inspiration. She passed away peacefully and painlessly on the 15th of Tenth Month, 1903, aged seventy years.

To the end of her life Ann F. Jackson retained her membership in Hardshaw West

Monthly Meeting, where she is still lovingly remembered, as also throughout Lancashire and Cheshire Quarterly Meeting. Upon her death testimonies were drawn up concerning her, both by Hardshaw West and Auckland Monthly Meetings. This short notice may be fittingly concluded with the closing words of the latter :—"The memory of our dear friend will ever remain sweet and sacred to all with whom she came in contact, and her gentle, patient self-effacing life will continue to bear fruit."

CHARLOTTE A. JACKSON, 86 19 6mo. 1904

*Rathgar, Dublin.*

WILLIAM D. JEFFREY, 62 3 3mo. 1904

*Birmingham.*

SAMUEL JESSOP, 66 20 1mo. 1904

*Wakefield.*

ANN JOHNSON, 81 3 9mo. 1903

*Bolton.* Widow of Benajmin Johnson.

CHRISTOPHER JOHNSON, 69 13 4mo. 1904

*Darlington.*

FRANCES S. JONES, 68 20 12mo. 1903

*Hemel Hempstead.* Widow of John H. Jones.

GEORGE JONES, 78 17 8mo. 1904

*Rochdale.*

JAMES KIRKWOOD, 69 11 3mo. 1904

*Morecambe.*

WILLIAM KNIGHT,	65	25	5mo.	1904
<i>Sheffield.</i>				
ALLIS LAMB,	76	11	12mo.	1903
<i>Banbury.</i>				
SARAH LAMB,	88	18	9mo.	1903
<i>Hillsborough, Co. Down.</i>				
An Elder. Widow of Abraham Lamb.				

Sarah Lamb was the fourth daughter of Jacob and Sarah Green of Trumra Cottage, near Moira, Co. Down, and was born there the 31st of First Month, 1815.

Though many years have passed away since the death of Jacob Green, yet his memory is still revered in Ulster as a true minister of the Gospel. During his long absences from home, on religious visits, both in England and America, the care of the farm devolved on his wife until the sons were old enough to help, and we can well understand how at that time, Sarah, the conscientious daughter, was her mother's right hand. Friends travelling in the ministry often put up at this hospitable home, and it seemed to be the greatest pleasure in the lives of the family at Trumra to give a warm welcome to those faithful Gospel messengers.

The two Elizabeth Frys, with Joseph John



Gurney, visited Lisburn in 1827, when Sarah Green was a pupil at the Friends' School there, and the bible which was presented to her on that occasion is still preserved. The Lisburn Quarterly Meeting occurred at the time of this visit, and it was a great disappointment to the school children to find on First Day morning that the roads were so blocked by a heavy fall of snow that they could not go to meeting; the way was however cleared to allow them to attend in the evening.

In her latter days Sarah Green loved to recall the visits of ministering Friends to her father's house, and amongst others that of Martha Gillett (afterwards Martha Braithwaite), seemed to leave a deep impression on her mind. In a sitting with the family M. Gillett addressed several members separately, and Sarah could distinctly remember part of the helpful communication to herself.

In her early womanhood her life was much saddened and subdued by repeated periods of illness and death in the family. Three sisters, her mother, and a much loved niece were all cared for, and nursed through long illnesses. At one time two sisters lay on separate couches. One of these was taken home in the bloom of

youth ; the other remained for many years an invalid. The caring for her father in his declining years seemed to finish her life work in the little cottage at Trumra, and about a year after his death she was united in marriage with Abraham Lamb, of Peartree Hill.

A few years after their marriage Abraham and Sarah Lamb went to reside in the neighbouring little town of Hillsborough, where there is a small but long established Meeting of Friends. Here also they had the great privilege of living quite near to the home of their beloved relative, William Green.

About this period they were visited with a season of trial, temporal losses and bereavement. The faith and hopefulness evinced by Sarah Lamb in this time were truly animating ; her great desire seemed to be to encourage her family to cultivate a spirit of thankfulness for the blessings which still remained to them. She would say,

“ Shall we be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through boisterous seas ? ”

It was in the home first in her father's house, and afterwards in that of her husband,

that this dear friend's ministry of love was chiefly known. She delighted to welcome her friends, and to spend herself for their comfort. Blessed with unusually good health, her life of uncommon industry and activity continued its beneficent course considerably after the fourscore years had been reached. In 1896, she made the following memorandum,—“I have been spared to the great age of eighty-one years, and how often of late has this language come before me, ‘The Heavenly Bridegroom soon will call,’ and I have earnestly desired to be prepared for that solemn time. I have nothing to depend on but the Lord's mercy through my ever blessed Redeemer. I often feel an anxious concern on account of my beloved grandchildren, that they might, now in their youth, love and serve their Heavenly Father. I have desired this for them more than anything in this world. My time may not be long, and I feel as though it would be right to leave this desire behind me.”

Dublin Yearly Meeting of 1900 was the last she was able to attend, and though not hearing much of the vocal ministry she was often favoured with sweet peaceful feelings, and many gracious promises were brought to

remembrance, so that (to use the words of her memorandum) "My poor mind was often filled with praise to the dear Lord who remembered me in my low estate, and oh, how I desire I may never forget these favours."

For the last few years of her life she was laid aside by illness; but her mind was as bright as ever, and many sweet little pencil notes did her friends receive from her. After being confined to the house for more than two years she seemed to rally a little, and during the last year, the weary days of weakness and suffering were enlivened by getting out in a bath-chair, which was provided through the thoughtful kindness of her much loved cousin Forster Green. Although in failing health himself, he frequently came to see her, and these visits were looked forward to by her as the great pleasure of her secluded life. The bath-chair also gave her the opportunity of again attending Meeting, a privilege she prized almost above all others. It is remembered that on one very wet day when she was preparing to go out to Meeting, her family tried to dissuade her; but she said she had a great desire to go, and so she was taken there. At the meeting there were three besides herself,

and it is believed the promise to the "two or three" was fulfilled on that occasion. She did not appear to take any cold, but that was her last meeting, and how glad were her friends, in thinking of it afterwards, that her wish had been acceded to. The following week she was not visibly worse, and she was out in her bath-chair two days before she died. The end came unexpectedly, but was crowned with perfect peace.

We may be allowed to conclude this very imperfect sketch by a quotation from her own memorandum:—"Grant, O Lord, patience and resignation for the sake of my blessed Redeemer, till Thou art pleased to say 'it is enough,' and in Thy great mercy take me home to the lowest mansion in Thy Kingdom, to see Thy face and sing Thy praise. Amen."

"The dear Lord's best interpreters  
Are humble human souls;  
The gospel of a life like hers  
Is more than books or scrolls.

From scheme and creed the light goes out;  
The saintly fact survives.  
The blessed Master none can doubt  
Revealed in holy lives."

GEORGE LATCHMORE,      66   16   2mo.   1904  
*Luton.*   An Elder.

EWART LAW,                      5   15   3mo.   1904  
*Sheffield.*   Son of Mark and Hannah Law.

SAMUEL LAYCOCK,              66   12   7mo.   1904  
*Bradford.*

ELLEN LEAN,                      68   7   2mo.   1904  
*Peckham.*   An Elder.   Wife of Walter Lean.

Ellen Lean was the daughter of Jonathan and Rebecca Drakeford, of Birmingham, and was born in that city on 2nd mo. 5th, 1836, and was educated at Ackworth and at private schools in her own vicinity. She was married on the 17th of 7th month, 1861, to Walter Lean, then residing at Camberwell, and thus became a member of Southwark Monthly Meeting where for many years she filled the office of Overseer, and was appointed an Elder in 1891. In 1887 she became Clerk to the Monthly Meeting of Women Friends, and continued to act as such until 1895, when it was discontinued as a separate meeting.

She was a most willing and sympathetic visitor of the sick, and gladly accepted any appointment where she could render service to her Meeting, taking especial interest in the

young people and children, at times entertaining them at her home.

For many years she took part in the Mothers' Meeting at Deptford, and by her loving sympathy and active help became very much endeared to a great number of women living in that crowded district, who expressed much sorrow when through a painful illness she was prevented from going much among them, and they deeply felt her loss when she was removed by death. She had twelve children, two of whom died in infancy, and ten survive her. She was a most devoted wife and mother, entering into all the varied interests of each member of the family, and showing forth the marked unselfishness and thoughtfulness for others which were conspicuous features of her character, and maintaining much cheerfulness, even when in great suffering from pain and weakness. Those who were privileged to be with her will not soon forget the sweetness and patience with which she bore her seclusion from the remarkably active life which she had led. Hers was that rare capacity for entering into the joys, sorrows and interests of others, as if they were her own ; and the sisters who survive her will always feel the blank in their lives which her removal has caused.

Her resignation to the divine will and her simple trust in her Saviour were very comforting to those around her, and though her friends will long feel their great loss, they rejoice that trials and troubles are for her over for ever, and that her prayers are exchanged for notes of praise amid the glories of the Unseen.

WILLIAM J. LE TALL, 64 18 9mo. 1904  
*Woodhouse, Sheffield.* An Elder.

JOHN LEWIS, 83 25 6mo. 1904  
*Bessbrook.*

SARAH LIDBETTER, 83 23 8mo. 1904  
*Plymouth.* Widow of James Lidbetter.

HENRY B. LINGFORD, 37 22 11mo. 1903.  
*Buxton.*

CHARLES LORD, 68 27 2mo. 1904  
*Lancaster.*

JOHN E. LUCAS, 68 23 3mo. 1904  
*Brighton.* An Elder.

ISABEL LUPTON, 39 24 9mo. 1903  
*Oldham.* Wife of James Lupton.

WILLIAM MAGINNIS, 78 19 11mo. 1903  
*Dublin.*

MARY H. MAGOWAN, 3 3 4mo. 1904  
*Portadown.* Daughter of Anna Magowan.

HENRY MANSER, 70 31 1mo. 1904  
*Hoddesdon.*



- MURIEL I. MARGRETT, 16 19 7mo. 1904  
*East Harling.* Daughter of Henry S. and  
 Frances E. Margrett.
- HERBERT MARRIAGE, 58 12 9mo. 1904  
*Chelmsford.*
- JOHN MARSDEN, 60 1 1mo. 1904  
*Southampton.* A Minister.

John Marsden, the eldest son of Richard and Alice Marsden, was born at Moor Head, Wyresdale, on the 15th of 12mo., 1843, and obtained most of his school learning at the Friends' school there, and at the National school at Abbeystead in the same district, receiving but little after he was eleven years of age. His parents shortly afterwards took a farm a few miles from Bentham, where they and the family became regular attenders of Bentham Meeting, John early evidencing an earnest religious concern on his own account and for others. He first spoke as a minister at Quernmore Meeting when seventeen years of age. At the age of nineteen in the same neighbourhood he undertook the management of a large farm for Michael Pickard, of Windermere. This he felt to be a great responsibility at so early an age.

When about twenty-two years old he took

a small farm with large kitchen garden and greenhouse not far from his parents ; but his health not being good, he gave this up after but a short stay. Whilst living on this farm he passed through deep exercises ; on one occasion a neighbour passing through the woods near his house, overheard some one speaking, and on going quietly to listen found that it was our friend engaged in such solemn supplication that she trembled, and afterwards said that neither before nor since had she heard anything like it.

After leaving the farm he settled down for a time in Wray, following the occupation of a carrier to and from Lancaster. At the age of twenty-seven he was married to Ellen Thistlethwaite, of Wray, the marriage being solemnised in the Friends' Meeting-house there. The following year he had a serious attack of hæmorrhage from the lungs ; from this he partially recovered, and decided to try the dryer climate of Australia, setting out thither the following year.

On the voyage out, which occupied thirteen weeks, they had a narrow escape from shipwreck, the vessel being driven many miles out of its course by storms attended by heavy

fogs, and on Christmas Day, the man on the look-out found that the vessel was steering straight for a rocky island ; five minutes more it was said, would have consigned them all to a watery grave, and their deliverance was cause of deep thankfulness to our friends. After arriving in Melbourne they lived for about seven months with Edward Sayce, Ellen Marsden assisting in the housework, John attending to the garden. At the end of this period he had another breakdown, and on recovering the doctor ordered him further inland, where his health greatly improved.

They finally settled in the district of Avoca, about three hundred miles from Melbourne, and for the last fourteen years of his stay in Australia he carried on the business of store-keeper. Here he exercised considerable influence for good in a very disreputable neighbourhood, his word being generally relied on in all matters of dispute. He was the means of removing several opium dens as well as other evil places.

Here they were visited by Thomas and Ann Jackson, Alfred Wright, Isaac Sharp accompanied by Joseph J. Neave ; also by William J. Sayce. When visited by I. Sharp a meeting was held in a building formerly used

as a theatre. Though the large gathering was at first disposed to be noisy, after a few words from J. J. Neave, they settled down into quietness, and the meeting proved a very solemn time, in which many were brought to tears. One old man afterwards pressed them to allow him to bear half the expenses. On Alfred Wright's visit John Marsden met him at the station, and on seeing him enquired, "Art thou the Alfred Wright that spoke in a youth's meeting after a Quarterly Meeting held in Leeds at the request of George Satterthwaite?" He answered "I am." J. Marsden then proceeded to tell him what a memorable day it had been to him, as he spoke from the words "Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel." This was a great satisfaction to A. Wright, as he had been found fault with for occupying the time of a meeting appointed at G. Satterthwaite's request. A. Wright remarked how strange it seemed that he should have to come all the way to Australia to know that his message on that occasion was made serviceable.

Living in a neighbourhood in which a large part of the population were Chinese, and of other nationalities, J. and E. Marsden

frequently felt it a duty to stand up in defence of these against the overbearing and over-reaching conduct of many of the English. Here they were regularly called upon by a company of Hindoo pedlars, Mohammedans, whom J. Marsden allowed the free use of one of his outbuildings during the month of Ramadan, during which they do no work. He had frequent conversation with them on religious matters, but what most impressed them, arose out of a trial in which one of their number was concerned, J. Marsden and his wife being called as witnesses; here they were greatly struck that their simple affirmation was accepted by the court without any oath or (as in their case), the blowing out of a lighted match. The case being decided in their favour they were highly pleased, remarking, "Now we know you very good religion, you very high caste."

John Marsden's reputation for truthfulness stood high amongst the rough element by which they were surrounded, and many cases of dispute were brought to him for decision, each party being satisfied that they could rely upon him for truth speaking.

Whilst in Australia his health continued to improve for a number of years; but towards

the latter part of his stay there, attacks of hæmorrhage returned with increasing seriousness, so that he decided to return to England, where he arrived in the 6th month, 1892. After spending a few weeks in the neighbourhood of Bentham, J. Marsden and his wife obtained the situation of caretakers of the Meeting-house at Southampton. Here he had several attacks of his old complaint, but to the surprise of friends and relatives he rallied again and again. Here his gift in the ministry was acknowledged, being greatly appreciated by Friends.

He was a diligent reader of old Friends' books, which he highly valued, his leaning being more to the old ways of Friends than to the changes which were being introduced. A frequent theme in his ministry was the universality of divine grace. He often quoted the words, "Thou shalt not limit the Holy One of Israel."

Contrary to his own expectation and that of his relatives when they saw his weak condition on his return to his native land, his days were prolonged for nearly twelve years. During this time he had many serious attacks of illness, which he looked upon as fresh incentives to

“press forward toward the mark for the prize of our high calling in Christ Jesus.” His end came, after about a month’s illness and suffering from spasmodic asthma, borne patiently with the feeling that his day’s work was done.

In the morning of New Year’s Day, 1904, his purified spirit took its flight, and entered we reverently believe, one of the many mansions prepared for the Lord’s believing children.

The interment took place on the 5th of 1st month at the Friends’ burial ground, Southampton, where some lively testimonies were borne at the grave side; and afterwards a large meeting was held in the Meeting-house, where also several broken and tendering references were made to his influence and usefulness, to the praise of His grace by which he was what he was.

JOHN MATTHEWS,	46	1	9mo.	1904
<i>Macclesfield.</i>				

WILLIAM MATTHEWS,	96	3	1mo.	1904
<i>Earls Colne. A Minister.</i>				

In viewing a life of so many years’ duration, one is inclined to compare its end with its beginning, especially as regards the inevitable change and progress of the times. From 1808 to 1904 is a leap from tinder-box to electric

light ; from the coach journey to London occupying five or six hours to the motor which conveys us thither in two ; from a postage of a shilling per letter to the colonial penny post ; from the infancy of telegraphic communication to Marconi and wireless telegraphy. We shall remember that England, at that time was still dreading the invasion of Napoleon, whose empire reached its zenith when W. Matthews was a child of two years, and was yet to see the despot's defeat and final banishment to St. Helena under charge of General Sir Hudson Lowe, to whom W. Matthews for some time acted as private secretary in his military days.

The second of six children, William Matthews was born on the 27th of 2nd month, 1708. His parents, though not members, adhered in some measure to the principles of the Society of Friends, and he was educated in William Impey's school at Earls Colne until thirteen years of age, when, at his own desire, through his love of horses, he was apprenticed to a butcher and horse-dealer. "For the first few months," he writes in his diary, "I thought myself one of the happiest of boys, as I was constantly riding and driving about, meeting with few or no crosses, and flattering myself



it would always be the same." He then alludes to his "parents, who anxiously watched over all my comforts and interests, both temporal and spiritual, with a tender care." During his apprenticeship his father died after a brief illness. For a short time the family business, that of auctioneers and valuers, was carried on by the eldest son, through whose inexperience and extravagance it was soon dissipated, the care of the widowed mother and her younger children being thereby thrown upon William, then a lad of eighteen.

He took a business at Bures, but from want of capital it had to be given up. Further attempts at corn-dealing at Sudbury also failed. Serious disaster threatened, but was providentially averted. This caused him "to meditate on the wonder-working power and goodness of God, and he felt a confidence that all would yet be well, although his path was hedged up with briars and thorns." Trial of no common kind followed, but again he acknowledged "the hand of Providence in deliverance." Anxious to help his mother, he took a younger brother to London and obtained for him a situation in the mercantile marine, but returned home disheartened as regarded occupation for

himself. Naturally industrious, idleness was revolting to him. At a loss what to do, he heard by accident that an officer of the First Regiment of Grenadier Guards, a brother-in-law of a Mr. Barnardiston, was at that gentleman's residence, scarcely a mile away. "Nothing less," to quote again from his journal, "than abject poverty presenting itself in prospective, would have induced me to act as I did on this occasion. Within a quarter of an hour I was before the officer, who was on recruiting service. After some conversation, during which he promised me that I should fill the situation of clerk, and not be called upon to perform the duties of a soldier, I engaged with him."

The next day he went to Cambridge, was met by the sergeant and introduced to his future comrades, a class of men so different from his former associates that his heart sickened at the prospect. For the moment his resolution was shaken, but he reflected that man is the same whether in the dress of a private soldier or as a peer of the realm, and that though obliged to associate with such men, he could still follow his own choice in the selection of his friends and amusements.

After a few days spent at Cambridge he

returned home for two weeks, till required to appear at the Horse Guards. "The appointed day arrived, and with it every feeling that maternal tenderness and filial love can imagine. Oft were the tears of the mother mingled with those of the child, but remembering that my time was no longer my own, I answered the call of duty, and quitted the roof which sheltered all I loved on earth." On arriving, he for the first time beheld his regiment parading in front of the Horse Guards. "I must confess," he says, that "their appearance dazzled me, and for the time I forgot all else, flattering myself I should immediately join them;" but before this happened many humiliating tasks were assigned him.

Some days later the company of recruits was marched to Croydon barracks, where they were drilled for two hours twice daily, attending school in the interval. Many were unable to read or write, and over these W. Matthews was appointed school-master, while the evenings till nine o'clock were at their own disposal. He writes of having to bear sarcastic remarks from his companions as to his pride and reserve in avoiding association with them, "but the knowledge that it was my safest path to pursue

made me feel it the less." While at Croydon he met with several persons whose names and families were known to him, and received much kindness from them ; more especially from an elderly Friend, Ruth Henson, at a time when he required its sweet quickening power to smooth his somewhat rugged path. " She was kind, she was generous in the extreme ; she had drunk of the bitter cup of worldly trouble in copious draughts. How often has she sympathised with me as a kind indulgent mother rather than as a stranger." He remembered slipping inside the Friends' Meeting-house and sitting just inside the door, where probably this Friend noticed him.

His mother's serious illness induced him to ask for a week's absence, which was granted, his punctual return and conscientious attention to duty gaining him credit with his superiors. Shortly afterwards, the recruits being sufficiently drilled, were marched, with forty-nine pounds weight in their knapsacks, to the King's Mews, London, where, having been supplied with all a soldier's requirements, and drilled for three weeks with experienced soldiers, he joined his own battalion, and was ordered to take his turn at regular duty, with a promise of future promo-

tion. Further leave of absence, granted that he might assist his mother in moving house, afforded opportunity for closer acquaintance with her neighbour, Ann Kendall, and her daughters, the eldest of whom had kindly tended Jane Matthews in her late illness.

A few months after his return to duty, long marching, exposure to cold and loss of rest threw him into a fever. Every needful attention was given by doctor and nurse, but too early exposure to cold, caused a serious relapse, and he was sent back to hospital. During this time his mind was occupied with the mercy and goodness of his Heavenly Father in having so wonderfully preserved him and snatched him from the jaws of death. "At the same time," he says, "knowing myself to be one of the most undeserving of His creatures, my ingratitude appeared to me in its true light, and often did I say 'Lord, what is man that thou art mindful of him, or the son of man that thou visitest him?' and what am I that the providential hand should be extended to me, that I should be the object of His care? And during these reflections I was at times grieved in my mind and much humbled in spirit, often calling upon my Heavenly Father for a continuance of His

mercy and loving-kindness, and that He would pardon my manifold sins . . . Oh, that the soul-comforting pleasure which I then felt in hearing the blessed truths of the Gospel read had continued with me for ever."

One day he asked a fellow-patient recovering from fever to read slowly the forty-ninth Psalm. "I was very weak, but I believe I felt every word; it brought me such serenity of mind, it seemed to assuage all my pain, which before was acute, and I believed that I was at peace with my God. My pillow was wet with my tears, and I felt no power of myself but all resigned to the will of Him whom my soul longed to serve." During one of his wakeful nights he witnessed the death of a fellow-soldier. Very serious reflections followed, which he tried without avail to impress upon others in the ward; the solemn event was soon forgotten by all except himself.

One morning the doctor, when visiting his patients, addressed him, much to his surprise, as "Corporal Matthews," and told him that he had been desired by the commanding officer to inform him that he had, the day before, been appointed "corporal" and "clerk of the orderly," but needed two months' furlough to

establish his health. Recovery was now rapid ; within a fortnight he was discharged from hospital and able to bear the journey home. In the inn from which the coach started he heard a voice which sounded familiar, and at the far end of the room found, with joyful surprise, his sailor brother John, also bound for home after three years' absence.

Finding, on his return to London, that his regiment had been removed to Hornsey, he presented himself the next morning before the adjutant, but owing to his delicate appearance, was pronounced still unfit for duty, and ordered instead to get all the country air he could. While appreciating this solicitude for his welfare he could not but regret it, being convinced that so long as he remained inactive preferment was entirely out of the question. Commencing his duties three weeks later he was mounted for the first time, on the occasion of his battalion's march to Hyde Park, where they were to receive state colours from King William the Fourth. A week later the battalion was transferred to the King's Mews, W. Matthews being in command of the baggage-guard. Subsequently placed in charge of the school of the regiment, he soon sought permission to resign this post,

and, a vacancy occurring in one of the departments of the regimental office, Horse Guards, his application for the situation was granted, Captain Fitzroy informing him that he had already intended to suggest him for it. "Lord," he exclaimed with thankfulness, "Thou hast heard my prayer; Thou hast been and still art with me in the way that I go," and he formed a firm determination to seek His favour and assistance with renewed assiduity. "I felt an unworthy creature, and considered myself far in arrears in gratitude to Him for the innumerable past mercies I had received at His hands. Promotion was my object; its very name had charms for me, and it engrossed all my attention, as though with it I was to receive eternal happiness. This was my real situation for the first two years . . . Led to believe I was fitted for advancement by the trifling ability I possessed above others of my present rank, I was too easily led to accept of the gilded bait, and inconsiderately hazard my spiritual for my temporal welfare. I have since thought that Providence designed no proof should be left untried towards convincing me that 'I was seeking happiness where none was to be found,' and riches in the land of poverty; and it is



evident that my desires in this case were complied with, although it was an unparalleled instance of rapid preferment in that corps."

From this time there was a growing thirst for God, and probably it was after this awakening to his spiritual need that he attended Westminster meeting in uniform, sitting just inside the door. Here he was noticed by Richard Smith, who, with his wife, repeatedly welcomed him to his house in the Haymarket, and gave him sympathy and counsel. In them he found the true helpers he needed.

Before completing his third year of service he obtained his discharge from the army on the ground of physical disability, and returned to his mother's roof at Kelvedon, where, as before, he attended Friends' meetings, and was received into membership on the 5th of 5th month, 1834. Joseph Docwra, sympathising with him in his want of occupation, allowed him an acre of ground which he sowed with mignonette, and sold the produce for him: this was the commencement of his afterwards extensive seed business.

In the 5th month, 1835, he found in Elizabeth Kendall, daughter of William and Ann Kendall, of Kelvedon, and niece of John Kendall, of

Colchester, a companion helpful in Christian life and work. They were married at Kelvedon, and in the ninth month following, removed to Claypits, Earls Colne. Here, having no children of their own, their hospitality was ever open to those of others ; nieces and cousins, and some who had no claim of relationship to them, spending months and in the case of one niece, years, under their roof. One of these, speaking at a later period (1847), of his ministry, describes it as " most powerful and convincing ; it was striking to see at his public meetings how quickly the attention was rivetted," and " what was most confirming to us," she adds, " was the consistent Christian life he lived in his own home."

Often did W. Matthews speak of the little upper room in that house, which became to him as a little sanctuary where he held converse with his God, the secret of his rapid growth in grace and preparation for future years of service in the Gospel of Christ. " I put my hand in His and He has led me safely along."

He attended Colne meeting and first spoke there in 1839, being recorded as a Minister by Coggeshall Monthly Meeting in 1842. The diary for 12th month, 2nd, 1839, records deep

humiliation of soul caused by unwatchfulness and hasty temper, and tendency to get too much engrossed with lawful things, so that he believed it right to take some measures for disposing of his business, though all seemed prospering. An eligible person was found who agreed to relieve him of it ; but “ this act,” he says, “ of obedience and dedication was what the Most High was calling for at my hand, for in a very few days I was made sensible beyond all doubt, that the Lord required nothing further at this time than the surrender of my will, which, blessed for ever be His name, I was strengthened willingly to yield. This act of dedication proved of great assistance to me, inasmuch as it seemed to sever all that held my affections (if I may so speak), to the things of time, and I was enabled to use them as not possessing them.”

As a result of this testing time his business, which included both seed and corn growing, was much reduced in respect of the former, thus enabling him to dispense with half the labour formerly employed, and freeing him for religious work.

On 1st month 5th, 1840, he writes of “ a humble trust that through the mercy of my

Redeemer I have been enabled to advance a few steps in the last twelve months, yet I feel lamentably sensible that I have been but a slothful and very unprofitable servant, and that mine eye has not been kept enough single unto Him. Vain and trifling thoughts have had too much place in my mind, and I have allowed myself, through unwatchfulness, to be too soon discomposed or vexed at comparatively trifling causes, and sometimes without cause, to my own great loss and hindrance of usefulness in my own domestic circle. However singular it may appear, so it is, that I find I am much sooner off my guard and entangled in the enemy's net, in things of no real consequence, than by the occurrence of those involving considerable difficulty. He knows the weakest part, and will not fail to direct his efforts thereto, but I have a hope that as 'He that is within me is stronger than he that is without me.' I shall by perseverance yet be strengthened to obtain the victory 'through Him that hath loved me.' "

In 1843 his first ministerial journey was taken, with a minute from his Monthly Meeting, to Kent Quarterly Meeting, Wm. Doubleday being his companion. At that time it was not

usual for Friends to travel singly on religious service ; and in after years he would speak of many who had been his watchful helpers in these engagements.

From this time he paid frequent visits, with minutes, to neighbouring or distant Quarterly Meetings, during which he would be absent from home for weeks and sometimes months at a time, meeting daily with Friends, and with the public in the evenings, also uniting with committees of the Yearly Meeting in visiting the Quarterly Meetings' schools and the Irish Yearly Meeting. During these engagements his wife was left in charge of business and home, her faithful care and correspondence relieving his mind from anxiety, and her willing encouragement in his Gospel labours greatly strengthening his hands : he was often, on returning home, able thankfully to acknowledge that nothing had suffered by his absence.

In 1851, at the close of three months in Ireland, he writes : " And now, in taking a little retrospect of my course and labours in this land, my soul is bowed in humble gratitude to my Heavenly Father for his wonderful condescension to his weak and erring servant

(if such I may believe myself), in bringing me down and lifting me up, sometimes in His infinite wisdom dispensing my bread by weight and my water by measure, and again renewing my strength as the eagle's, and setting my face as a flint against the high and lofty spirit which will resist and despise His government and usurp His right : : : In continued mercy from day to day even when I have been rebellious, how has He kept me in as on every side, and when especially needed how eminently has He been unto me mouth and wisdom, tongue and utterance, to declare the wonderful power of redeeming love, and the all-sufficiency of His grace for every good word and work. In all these I desire to record His faithfulness and unfailing loving-kindness and parental care, and especially my rejoicing in that to Him belongs all the praise."

On another journey, in the Midland counties, "I desire," he says, "to acknowledge my Heavenly Father's continued goodness and mercy to one so poor and unworthy, as I really am. There are times when I am brought very low, and, under a humbling sense of my many infirmities, to fear that I shall one day have to flee before the accuser and pursuer, and even

to doubt if I really am serving the cause of truth and righteousness : but, thanks be unto Him who hath hitherto sustained me, finding, as I think I do, that these searching seasons are mostly followed by more watchfulness and fear, and not infrequently with an enlargement of my gift, I cannot doubt but that even in these I am in His holy hand of purification which the oft-used vessel needs." On another occasion he writes of " being afresh sensible of the great need there is for ministers to remember that their service ends not with the leaving the Meeting-house, but oftentimes lies more out of it than in it."

Strongly opposed to sacerdotalism, in his conviction of the priesthood of believers, he urged on his hearers that every one is designed to minister in one form or another of the grace of God he has received, and so become " a preacher of righteousness " in life and conversation ; often emphasizing " Ye are not your own, ye are bought with a price, therefore glorify God in your bodies and spirits, which are His."

The leisure time spent at home between his distant engagements was profitably employed in visiting the neighbouring meetings of Friends on First-day mornings, and, in summer,

holding meetings with the public on village greens, or in barns and chapels lent for the purpose. The causes of Education, Peace and Temperance had ever his warm support, while with the work of the Bible Society in Earls Colne he was connected for upwards of fifty years as Treasurer and Secretary. Popular education in villages prior to 1848 being limited to the Sunday School, his sense of responsibility towards the children of the working-class led him in that year to unite with Latimer Dell in building a school-room in White Colne, in which a British School was for many years carried on under the management of Friends and others.

An abstainer of sixty years standing, though not actively engaged in Temperance work, he never lost an opportunity of advocating total abstinence in private, either by word of mouth, the distribution of literature, or, on Sabbath evenings, the personal visitation of public-houses in the neighbourhood, three of which were closed through his means. The inauguration of the Colnes United Band of Hope was due to his influence, the first meeting of the society being held at Ashwells in 1861, and its annual "Treat" having for many years past



been held in his grounds, on which occasions he derived much pleasure from the enjoyment of the children and others.

In 1852 he purchased Ashwells and built the residence he occupied for the remainder of his life. A commodious cottage for his mother was built within sight of it, and for the succeeding ten years formed a centre of meeting for the families of her daughter and three remaining sons, all, after 1854, living in the neighbourhood.

In the spring of 1858 W. Matthews suffered a great sorrow in the loss of his beloved wife, whose health had for some time been failing. During the three succeeding lonely years he was again engaged in visiting different Quarterly Meetings, notably that of Devon and Cornwall, when in 1860 he was entertained at the house of Elizabeth Allen, in company with whose husband he had previously visited the Quarterly Meeting of Norfolk, and whose third daughter Rebecca was, in the following year, to become his devoted wife, and subsequently the self-effacing companion and nurse of his declining years. They were married at Liskeard on the 11th of 7th month, 1861. The incoming of a younger life naturally changed the aspect of the quiet home, and when four dear children,

one of them dying in infancy, were successively welcomed, the cup of blessing was felt to be full.

In 1863 W. Matthews was again for some weeks in Ireland, visiting the meetings of Friends and holding others with the public. He was wont to relate how on a former occasion the Roman Catholic priest stood, whip in hand, to flog any of his congregation who had been present, but on this and on his last visit—again with a committee, in 1864—such opposition was no longer manifested.

His garden, laid out and planted by his own hand, was a source of enjoyable relaxation. In 1873 a broken leg, caused by a blow from a tree which was being felled under his superintendence, resulted in nine weeks of confinement, very trying to so active a nature, but patiently borne, and in nearly a year's abstinence from his favourite exercise of riding, which he continued to the age of ninety.

The death of his youngest brother, Edward, in 1880 ; in 1881, that of his sailor brother, John, who had visited the Arctic regions with the unsuccessful expedition in search of Sir John Franklin, before settling down on his Essex farm ; of his only sister Emily in 1887 ; and of her husband Robert Harding, formerly his

partner in business, in 1892, were losses keenly felt; and scarcely less so was the departure of his beloved elder daughter, in 7th month, 1892, for her future home in New Zealand.

Having greatly reduced the extent of his occupation before the days of agricultural depression, he was enabled, during the last fifteen years of his life to enjoy complete leisure, much of which was delightfully and healthily spent in driving his favourite white pony through the rural lanes, distributing tracts and exchanging words of Christian sympathy with his many acquaintances, and cheerful greetings with the country children to whom he was well known for miles around. It may be easily imagined with what joy he welcomed his own three grandchildren when they came to England with their parents in 1900.

His later years were partially spent upstairs, reading and enjoying the beautiful view of garden and distant valley which his window afforded. For some years unable to attend meeting, he nevertheless maintained his interest in his friends, welcoming their calls and ever encouraging them to sow beside all waters.

Though able thankfully to acknowledge the mercy of freedom from acute pain and

disease among his other blessings, and though his life-long habit of self-reliance doubtless helped him in part to bear in patience the increasing infirmities of age, he would sometimes, when very weary, ask : " When will the end come ? " Terstegen's and Jane Crewdson's hymns were his daily companions, and often he would repeat the lines :

" Soon the shoes will be loosed from the feet,  
And the staff will be dropped from the hand,  
And the wilderness manna so sweet  
Will be changed for the corn of the land.

Then grace will with glory be crowned,  
And night will dissolve into day ;  
Oh, the country for which we are bound  
Is worth all the griefs of the way."

His great deafness caused some feeling of isolation and perhaps emphasized " the marvellous union of soul with Christ permitted to the Christian—' I in them and Thou in Me, that they may be *one* in us '—and to one so unworthy." The wakeful hours of the night he would describe as times of sweet communion with his Saviour—the peace of God which passeth understanding.

Weakness increased, and for a few weeks sight failed so that he could no longer read,

but he listened to the last issue of the Annual Monitor, a little at a time. He came downstairs on Christmas Day, and enjoyed the change. At night, during the following week, he wandered somewhat, thinking he was in his absent daughter's home in New Zealand. One evening, to the enquiry if he were troubled in any way, "Oh no," he said, "I am overwhelmed with the goodness of God." Two days he kept his bed; on the third he described himself as "very weak, very weak," and soon after his breakfast he passed peacefully away.

"Soldier of Christ well done!  
Praise be thy new employ,  
And while eternal ages run  
Rest in thy Saviour's joy."

CATHERINE MAW	66	15	12mo.	1903
<i>Sidcot.</i>				
EMILY S. MAW	58	24	5mo.	1904
<i>Liscard.</i>				
STANLEY R. MAYSTON	10	23	4mo.	1904
<i>Luton.</i> Son of Ernest and Julia Mayston.				
EDWIN H. MEDLYCOTT.	68	7	2mo.	1904
<i>Hornsey.</i>				
MARY A. MELLOR.	65	4	4mo.	1904
<i>Whaley Bridge.</i>				

MARY METCALFE.	74	15	3mo.	1904
<i>Bainbridge.</i> Widow of William Metcalfe.				
ELIZABETH MEYERS.	92	21	3mo.	1904
<i>Cork.</i>				
CHARLES W. MIHILL	46	4	12mo.	1903
<i>Sidcot.</i>				
SARAH A. MOORE	71	18	2mo.	1904
<i>Kendal.</i>				
GEORGE MORRISON	54	4	4mo.	1904
<i>Bridge of Don, Aberdeen.</i>				
JAMES J. MUSCHAMP	70	12	3mo.	1904
<i>Lancaster.</i>				
ALFRED MUSKETT	77	9	1mo.	1904
<i>Rochester.</i>				
ELIZA R. NASH	36	15	11mo.	1903
<i>Carke-in-Cartmel.</i> Daughter of William R. and the late Mary Jane Nash.				
MARGARET W. NEALE.	80	24	3mo.	1904
<i>Ilkley.</i> A Minister. Widow of Richard Neale.				
SARAH M. NETTLETON	36	28	2mo.	1904
<i>Leeds.</i> Wife of Ralph Nettleton.				
ALFRED W. NISSEN	14mo.	13	12mo.	1903
<i>Newcastle-on-Tyne.</i> Son of Albert W. and Minnie Nissen.				
ANN O'EYRE	73	7	9mo.	1904
<i>Mansfield.</i> Wife of James O'Eyre.				

JOSEPH PAYNE.	56	16	5mo.	1904
<i>Bolton.</i>				
THOMAS H. PEARSON.	38	11	9mo.	1904
<i>Bessbrook.</i>				
SUSANNA PECKOVER.	71	18	10mo.	1903
<i>Wisbech.</i>				
MARTHA PERRETT	74	19	1mo.	1904
<i>Bristol.</i> Wife of John Perrett.				
ROBERT PHILLIPS	80	12	2mo.	1904
<i>Tottenham.</i>				
FANNY A. POTTER	65	25	10mo.	1903
<i>Minster Lovell, nr. Witney.</i> Wife of Richard Potter.				
GEORGE PRINGLE	46	21	4mo.	1904
<i>Gateshead.</i>				
JOHN QUICKFALL,	45	7	12mo.	1903
<i>Sunderland.</i>				
SARAH RAGG,	80	1	1mo.	1904
<i>Ryhope.</i> Widow of Thomas Ragg.				
LUCY RANSOM,	89	21	10mo.	1903
<i>Hitchin.</i> An Elder. Wife of Alfred Ransom.				
ALICE RAWLINGS,	79	28	3mo.	1904
<i>Hertford.</i> Widow of Joseph S. Rawlings.				
JOHN RAYNER,	86	27	1mo.	1904
<i>Rudheath, near Northwich.</i>				
JAMES REED,	56	10	5mo.	1904
<i>Yate.</i>				

ALICE RELTON,	54	10	5mo.	1904
<i>Leeds.</i> Wife of Robinson Relton.				
MARY REYNOLDS,	72	9	7mo.	1904
<i>Close House.</i> Wife of Thomas Reynolds.				
ELIZA B. RICHARDSON,	71	19	10mo.	1903
<i>Sunderland.</i>				
JOHN RICKMAN,	71	7	5mo.	1904
<i>Lewes.</i>				
MARGARET ROBINSON,	76	28	5mo.	1904
<i>Penrith.</i> Widow of George Robinson.				
WILLIAM H. ROBINSON,	81	3	12mo.	1903
<i>Newcastle-on-Tyne.</i>				
GEORGE ROBSON,	62	22	6mo.	1904
<i>Darlington.</i>				
HARRIET J. RUSHWORTH,	72	3	10mo.	1903
<i>Scholes.</i> Widow of Thomas Rushworth.				
SUSAN SAMPSON,	62	30	7mo.	1903
<i>Todmorden.</i> Wife of Walter Sampson.				
JOHN SATTERTHWAITE,	69	22	10mo.	1903
<i>Lancaster.</i>				
ANNA SCARNELL,	92	4	5mo.	1903
<i>Lowestoft.</i> Widow of John Scarnell.				
(This name appeared in last year's volume, but the date was incorrect).				
JANE A. SCOTT,	53	30	11mo.	1903
<i>South Shields.</i> Wife of George F. Scott.				



JOSEPH SEDGWICK, <i>Sheffield.</i>	61	31	12mo.	1903
MARY A. SEEBOHM, <i>Hitchin.</i> Wife of Frederick Seebohm.	70	18	2mo.	1904
PHYLLIS M. SHANNON, <i>Mountmellick.</i> Daughter of James J. Shannon.	15	15	2mo.	1900
SARA M. SHAW, <i>Rathgar, Dublin.</i>	49	15	9mo.	1904
HANNAH SHIELD, <i>Burnlaw, Allendale.</i> An Elder. Widow of Abraham Shield.	82	8	3mo.	1904
FREDERICK W. SHORT, <i>Leytonstone.</i>	50	18	1mo.	1904
JOHN SILCOCK, <i>Cultra, Co. Down.</i>	36	9	11mo.	1903
JAMES SLATER, <i>Darlington.</i>	66	6	1mo.	1904
GULIELMA SMITH, <i>Weston-super-Mare.</i>	37	13	5mo.	1904
OLIVE SMITH, <i>Stockport.</i> Daughter of Joseph H. and Hannah Smith.	2	18	5mo.	1904
THOMAS M. SMITH, <i>Leeds.</i>	88	15	3mo.	1904
WILLIAM SMITH, <i>Deptford.</i>	60	2	12mo.	1903

JOHN SMITHSON,	79	11	10mo.	1903
<i>Clifton, Bristol.</i>				
ELIZABETH S. SPRIGGS,	68	3	5mo.	1904
<i>Edgbaston. Widow of William Spriggs.</i>				
GEORGE B. STAPLETON,	80	7	4mo.	1904
<i>Leytonstone.</i>				
JOHN STEPHENS,	83	26	11mo.	1903
<i>Ashfield, Falmouth. An Elder.</i>				
WALTER STIRLING,	68	13	4mo.	1904
<i>Leiston.</i>				
MARY A. STIRLING,	72	20	3mo.	1904
<i>Leiston. Wife of Walter Stirling.</i>				
ALFRED J. STOW,	78	28	1mo.	1904
<i>City Road, London.</i>				
AUGUSTA M. TALLACK,	59	21	1mo.	1904
<i>Clapton Common. Wife of William Tallack.</i>				

Augusta Mary, the beloved wife of William Tallack, of Stoke Newington, was the daughter of John Hallam and Mary Catlin, of the same place.

Although she occupied no official position in the Society of Friends, either as minister, elder, or overseer, yet she long exercised a really Christian ministry of love and sympathy, of cheer and encouragement, to all around her—a ministry abundantly recognised, and thankfully testified to, by many who were privi-

leged to come within the influence of her life. It may be truly said of that life that it was a long trail of sunshine, shining brighter and brighter to the end, and leaving behind it most pleasant memories, but at the same time a most acute sense of the loss sustained by her withdrawal from those by whom she was deeply beloved.

It might be said of her, as it was of one of the Early Friends, that, from her childhood, her "soul was bended after God." She was habitually a woman of prayer and of daily regard for the Holy Scriptures. She entertained a profound sense of her own entire dependence upon the Lord for every help and blessing. And it was this inner life of humble Christian discipleship which gave her a beneficial influence over those around her, even more than the graces of disposition and person with which she was gifted.

In early life she had known straitened circumstances, and this experience increased that sympathy with the poor and the afflicted, which was a marked feature of her character. For several years in her youth, she was an assistant in a draper's shop ; and one of her colleagues at that time testifies—" Her great

sweetness of disposition was so loveable to those who knew her and watched her consistent uprightness and fine example."

She was of a cheerful and lively temperament, and had a keen sense of humour, and a genial wit, which gave a charm to her conversation. She considered that one of the greatest needs of people in general was more encouragement and cheering appreciation, and she often quoted the verse in Isaiah xli. 7, "So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil." She thought that this sympathising encouragement should be specially cultivated in the home circle, and she always exemplified this. She used to recur, also, to the words of the Evangelist respecting the Apostle Andrew—"He first findeth his own brother Simon—and he brought him to Jesus." She remarked that he, too, was the one who invited our Saviour's attention to the lad who had five barley loaves and two fishes available in the absence of other food. With her habitual tendency to puns, she said that that Apostle was rightly spoken of as "And-drew"; for he cultivated the opportunities of drawing others to Christ.

Augusta Tallack was exemplary as a wife and mother. She trained her children in the love of their Heavenly Father, and in habits of prayer and Scripture reading. As a mistress, she was beloved and honoured by her servants, whom she was well able to instruct in domestic management and good cookery. After her death a former servant wrote of her, "I shall never forget all she was to me when I was with you. In fact, she was more than a mother. She was always willing to listen to any trouble, and to help me in any way that she could." In reference to the management, both of children and servants, she often said, "It is not well to take things too much *au grand sérieux*," in allusion to little exhibitions of temper or carelessness.

"In her tongue was the law of kindness," and she "opened her mouth for the dumb." She loved animals and intensely hated vivisection, although she entertained a high opinion of the medical profession in general. Dogs worshipped her, and often would leave their own masters and mistresses to follow her or remain at her feet.

She had great tact and discrimination, good judgment and sound sense. Although

she did not care about such matters as "Women's political rights," she felt a deep interest in questions of social reform, and often made valuable suggestions to her husband in connection with his duties as Secretary of the Howard Association. She took a share in efforts for the reclamation of the erring of her own sex, for whom she entertained a profound pity.

Every Christmas she (with her dear daughter) accumulated a great store of garments for the poor, which had occupied their needles during the preceding months. Her needlework was exceedingly neat, and she was a most helpful and cheering member of ladies' working parties, especially when held in her own house.

In her youth she had a plain English education, but not the opportunities of advanced instruction now enjoyed by so many young Friends. In later years she read much general literature, and acquired a fair knowledge of the French language, and some acquaintance with the Greek Testament. She was a very graphic letter writer, and this faculty was of special interest to her friends in China and elsewhere, who were thus enabled

to derive a lively and picturesque impression of scenes and persons far away.

Augusta Tallack took a great interest in Missions, and was able to render many services to them ; and in particular, to her relatives in the Friends' China Mission. And she long took an active part in the assistance of the juvenile Missionary Helpers' Union in her own Meeting. The last entry in her neatly written household book related to a cake for presentation to them. At the time of her death she was a member of the Central Committee of the Friends' Foreign Mission Association. Nor was her care for Missions limited to those of her own Society. A Salvation Army officer wrote, " We can never forget her many kindnesses to us. She was so kind to all. Heaven is the richer, we are the poorer." She was also interested in Hugh Price Hughes's " West End Mission," and one of its " Sisters " wrote of her, " She stands out in my memory now as one of the finest, the most gifted, the sunniest, the sweetest of women."

For some years she rendered useful service on the Committee of Saffron Walden School, and also visited Berks and Oxon and Essex as a member of Deputations appointed by the

Yearly Meeting to increase an interest in the Temperance cause amongst Friends.

She was one of the Committee of the Stoke Newington Invalid Asylum, where her visits were welcome to both the patients and officers. The Secretary wrote, after her decease, "We shall always gratefully remember her work at the Invalid Asylum during the last ten years. She was diligent in her regular visits there."

She took much interest, also, in the Friends' Convalescent Homes at Epping and Folkestone, and served on the Committee for twenty-three years. The Secretary wrote, "We shall, in company with many other Committees, miss her bright and cheery presence at our meetings."

A lady colleague on one of the Committees above named, wrote of her, "She was such a radiant Christian, and always impressed me with affection and admiration whenever I had the pleasure of being in her company." Her medical attendant remarked, "As a doctor, I always found her the greatest possible help when illness overtook any of the family. She always looked on the bright side of things ; and only a doctor can fully appreciate what this means when he is asked in to an anxious case."



Augusta Tallack's religious views were evangelical, but the reverse of narrow, and she cordially cherished "the larger hope." Whilst reverently prizing the gentle visitations of the Holy Spirit, and holding Friends' doctrine of "Universal and Saving Light," she was deeply conscious of the preciousness of the atoning sufferings of the Lord Jesus Christ as the one and only ground of pardon and of access to the God of infinite holiness. And in Christ was her own humble hope for acceptance and salvation.

Occasionally she spoke, briefly, in meetings for worship, and always to the edification of her friends. Her vocal prayers were valued by those who listened to them, especially when in her own home.

In a conversation a few weeks before her unexpected departure, the subject of death was mentioned, and she remarked that much of our habitual fear of death results from our dwelling too exclusively upon what we lose and give up by it. She said that when she was a child she used to dislike the idea of growing up to womanhood, because it would mean the loss of her games and toys, but she had not then realised the superior pleasures which

womanhood could bring. And similarly she thought that our present fear of death might be modified if we could more generally cherish a filial faith in the still continuing fatherhood of God hereafter, and His ability to give us greater and eternal joys in His manifested presence in Heaven.

Augusta Tallack's last illness (cardiac spasms) came on very suddenly, and its nature permitted but little conversation on religious or other topics. But amid her extreme weakness there was the habitually sweet smile and look of affectionate recognition of the beloved ones around her. It was a special consolation to her and to them that her dear sister Mary Jane Davidson, from China, was able to be with her during that illness and until the end.

The interment was attended by many who loved and honoured her, both Friends and others. One present wrote of the occasion, "It was a favoured time at Winchmore Hill on that day. Truly the Divine presence was felt amongst us." And that gracious manifestation may be thankfully regarded as an added ground of hope for the final acceptance of the departed by the dear Heavenly Father, whom she always sought to honour.

- MATILDA TANNER, 38 26 8mo. 1904  
*Clifton, Bristol.*
- SARAH A. THEOBALD, 76 26 2mo. 1904  
*Bath.* An Elder. Widow of Joseph Theobald.
- ERNEST E. THOMSON, 19 9 6mo. 1904  
*Glasgow.* Son of Charles W. and Rachel Thomson.
- HAROLD THOMPSON, 48 22 3mo. 1904  
*Preston.*
- JOHN M. THOMPSON, 28 28 1mo. 1904  
*Coimbatore, South India.*
- ELIZABETH TRAVIS, 78 19 7mo. 1904  
*Chapel-en-le-Frith.* Wife of John Travis.
- FRANCES TREGELLES, 88 9 2mo. 1904  
*Liskeard.* Widow of Nathaniel Tregelles.

The daughter of John and Frances Allen, of Liskeard, Cornwall, both of the original stock of plain Cornish Friends, Frances Allen was left motherless within a few weeks of her birth, and though she was the constant subject of devoted care by her father, and the loving kindness of a large circle of relations, the impression of loneliness in her childhood seems never to have left her, and probably had much to do in forming the power of self-control, which later was one of her prominent char-

acteristics. The tender care of her stepmother, to which she acknowledged she was so deeply indebted, and the warm love of her four younger sisters did much towards softening life for her. The mornings of several years devoted to their education and constant help in other ways, they ever gratefully remembered, and the mutual affection of the family remained unbroken.

Having a large circle of relations (her mother was of the Fox family of Perran), her early years were spent partly at school at Falmouth, partly with her uncles, aunts and cousins, and the intimacy then begun lasted throughout their lives. Liskeard and its district, though remote enough in those days, lay on one of the highways through Cornwall, and Friends travelling in the ministry would usually make it one of their stopping places. This must have helped the growth of the strong attachment which she always felt towards the Society of Friends; and although early letters show that there was very little private association with other than "members," her father took so active a part in local and county affairs and in the various philanthropic movements of the time, that she learned to take by no

means a narrow view of the duties and opportunities of a young Friend in a quiet county town. Education, Bible Society, Anti-Slavery and Temperance (this in its early beginning), were objects that received much of her interest, while genealogy and natural history in various forms, especially mineralogy, served to occupy her spare time. To the early companionship with her father must be attributed much of that solid but not severe manner with which she handled any subject of discussion.

No private diary exists which would show what were her feelings on religious subjects, but many letters received and kept by her make it clear that she was not reticent with her intimate friends and relatives in the interchange of thoughts on the inner life. To anxiety and care she opposed a steadfast mind, and was but the sweeter for the trials which she had to bear. Of "conversion" no one has ever heard her speak—rather, we may believe, she grew into the dependence on prayer that was the mainstay of her life.

She was married in 1847 to Nathaniel Tregelles, a union of mutual happiness for nearly forty years; and shortly afterwards they settled at Tottenham, finding a thoroughly

congenial place in its active and somewhat representative circle of Friends. Here they lived for twenty years, bringing up their family through a time of some change in the attitude of the Society towards outer affairs.

She acted for some years on the Committee of the British and Foreign School Society, and took an active part also in matters connected with the Monthly Meeting. The summer visits to her native county were eagerly looked forward to by parents and family, and until severe rheumatic affection disabled her she was always ready to take part in various expeditions. Sound reading and a good memory enabled her to share in almost all subjects of general interest, and to the end of her life she was ready to learn, not to display her knowledge.

This is not the place for enlarging on the feelings of her children towards her, but this account would be incomplete without some allusion to the reverent affection which her constant thought and care for them intensified. These were extended in later years to her grandchildren, who ever found her as ready to enter into their occupations and pursuits as she was in their parents' younger days.

After leaving the neighbourhood of London, in 1871, and settling down in her native place, near her sisters, she was able for many years to enjoy a life of less family care, and to take an active part in the meetings, being for some years Clerk to the Women's Quarterly Meeting of Devon and Cornwall, holding also the station of Elder.

She was left a widow in 1887, and though the gentle decline of life was grievously burdened by a crippling ailment, under which every movement meant pain, all was patiently and heroically borne, and the tender care of the daughter who shared the mother's confidences did all that was possible to alleviate some years of unceasing suffering. In spite of all this, her garden was a source of occupation within the last year or two, and to the end a source of real enjoyment. With a naturally grave deportment she united a nice sense of humour, and her power of thought and ability to interest herself in her surroundings was apparent even when bodily strength was almost gone. Though so far as is known, never openly taking part in the ministry of Friends' Meetings, she was often heard in her family, particularly after evening reading.

Her final illness was of but short duration, and she passed peacefully away, being within a few days of eighty-eight, and having outlived nearly all the contemporaries of her immediate circle.

JOHN B. TYLOR, 77 19 7mo. 1904  
*Stamford Hill.* An Elder.

ALFRED H. WADDINGTON, 44 25 5mo. 1904  
*Bradford.*

ELIZABETH WALKER, 36 23 8mo. 1904  
*Walworth.* Wife of Joseph J. Walker.

WILLIAM WALL, 84 21 8mo. 1904  
*Michael Church-on-Arrow, near Almeley.*

THOMAS WATKINS, 82 7 10mo. 1903  
*Dolau, Pales.* An Elder.

EDWIN WAUGH, 70 27 11mo. 1903  
*Newcastle-on-Tyne.*

ANN S. WEST, 72 10 3mo. 1904  
*Brough, East Yorkshire.* Widow of Edward H. West.

EMMA WESTCOMBE, 85 13 9mo. 1904  
*Worcester.*

Emma Westcombe was the fifth daughter of Samuel Thompson and Elizabeth Westcombe, and was born at Alcester on the 13th of Sixth Month, 1819. In 1835 the family removed to Worcester, which remained her home



during the rest of her life. Never strong, with girlhood, middle life, and old age, each marked by bad illnesses, she was essentially home-loving and domestic. She always looked upon herself as the one "not clever" in a clever family, and that her special department in life was to attend to all the domestic drudgery, that others should have more time to devote to literature, science, or philanthropy. In her case "she looketh well to the ways of her household, and eateth not the bread of idleness," would largely cover the history of half a century.

On the death of her sister Mary Pumphrey, she lived for some years with her brother-in-law, to care for his children. To teach them to "be good" and "love work" was her steady aim; but brought up in a somewhat narrow school of thought, her interests and sympathies at that time were sadly limited, and it was not to her that the children looked for the enjoyments of life, indoor or outdoor, intellectual or social. And yet, to use the words of one of her nieces, she became "The most inspiriting illustration of old age one ever met, for she *always kept on growing*. Her memory, always good, never failed a particle. One could not have wondered if pain had dulled

her intellect, but instead of that her interests and above all her sympathies, were wider at eighty-five than they had ever been before."

It was probably about 1886 that the first spot of rodent ulcer appeared on her head, and from that time pain never left her. But it was years before it touched her energy, her cheerfulness, or her industry, if, indeed, it ever did. From about 1880 her one absorbing outdoor interest was her Mothers' Meeting of about one hundred members. She used to visit them diligently, and many learnt to know well the little basket and the little can, that took the appetising dinners to the poor invalids, and the bag, by no means little, which carried the warm garments that were "the very things" the recipients most needed. For many years, even to the end, she always made with her own hands one garment apiece for her women every year, and that only represented a fraction of her sewing, as large parcels to London Bible Women and nurses, and the Labrador Mission annually testified. Mother's Meetings could draw her off her own premises long after she had ceased to go anywhere else. On her last birthday a large number of the women individually brought her presents of flowers, till her sitting-room

looked like a flower show. Ninety of them were present at her funeral.

For many years Emma Westcombe greatly enjoyed annual tours on the Continent with her youngest sister. In returning from Rome in 1896, Louisa Westcombe was taken suddenly ill, and probably realising at once the seriousness of the symptoms, pushed on fast that her sister might be nearer home and friends. It was a distressing journey, and when Paddington railway officials kindly helped them to the nearest Nursing Home, the one sister had sunk to the unconsciousness from which she never rallied, and the other was so near collapse that she was hardly expected to live through the night. But she did live, to devote herself with unfailing cheerfulness to the care of her elder sister Lucy Westcombe, while nieces wondered that "quiet, shy Aunt Emma" had suddenly developed gifts for conversation, and entering into everybody's interests which she had never shown before. As years went on the near neighbourhood of James and Charlotte Whitehead and Ellen Clayton became a great help and pleasure to both sisters.

On the death of her sister Lucy in 1903, Emma Westcombe was left the last survivor

of her large family. "I am so lonely," she sobbed to the niece who reached her first. "Why, Aunty dear, I was only thinking how much better thou could bear it than Aunt Lucy could." And her true character shone out as she replied, "To be sure I can ! I would not have wished her to have had it. I wonder I didn't think of that before. And it won't be for long."

For disease had already made fearful progress. But it was longer than anybody thought. As months went on she lost the sight of one eye, and saw but dimly with the other. Sewing had to be dropped for knitting, and eye-bandages for M.H.U. parcels were turned out by the dozen as long as she sat up at all. She nearly lost her hearing, and after facial paralysis come on in Fifth Month, drinking and talking alike became difficult, so that for the last few months there were not half a dozen people whom she could understand or who could understand her. But it was beautiful to see how those few loved and served. Among them was the old servant, herself eighty, who had made "the family" her own for over sixty years.

On Eighth Month, 27th, Emma Westcombe

had a fall, probably caused by a stroke ; and from this time she kept her bed, and rambled mostly, always in cheerful style, going over the old journeys, singing, as well as her voice would let her, the old songs, and praying, who can doubt it, the old prayers, " Help me to do Thy will," " Help me to walk worthy of Thee." One morning she kept whispering, " Hide me under the shadow of Thy wings." By afternoon she seemed to feel the prayer was answered, and " Under the shadow of His wings—*His* wings," became her constant thought. So the days passed on till on Ninth Month 13th, she passed quietly through the portal to the life beyond. And dimly some of us " have seen the end of the Lord," and what extremities of pain His grace can enable His child to endure cheerfully ; for often as we watched, we forgot the loathsomeness of the disease in the heroism of the sufferer, and " thanked God and took courage."

MARY WHITE,                      76   29   9mo.   1903  
*Pollokshields. A Minister.*

*(This name appeared in the volume for 1904.)*

Mary White was a Friend, not only by birth but by heartfelt conviction. She took

a prominent part in the affairs of the Society in Scotland, and was warmly interested in all the Meetings. She was recorded a minister in 1878, and she devotedly laboured for the ingathering and growth of souls. Her ministry was impressive and powerful, and her communications seldom closed without a tender and loving appeal to the young. Although she was most loyally attached to Friends, her warm heart and her great natural gifts made her influence widely felt beyond the borders of the Society. Her intellectual powers were far above the average, and her large and liberal views and excellent judgment marked her out as a born leader. At the same time her humility and her great simplicity and sincerity of character made her exceedingly lovable, and rich and poor alike felt that in her they had a true friend. It is inspiring to recall how such a life, yielded in loving obedience to her Master's service, became widely helpful ; not only in Glasgow and in her own land, but also to many beyond the seas.

Mary White was the youngest child of William and Jane White, and was born in their pleasant home on the outskirts of Glasgow in 1827. She was a lively girl, delighting in

outdoor life ; and stories of her childish adventures and escapades were always delightful to children of later generations. Her parents frequently attended Yearly Meeting, and one year they had to take their little daughter with them, they being too much afraid of her adventurous climbing of trees and of high garden walls to risk leaving her at home. From childhood she was greatly interested in natural history, and she made collections of ferns, plants, and shells. She was sent for three years to Wigton School, and there formed some of the closest of her lifelong friendships. After leaving school she attended classes and spent much time in mental culture. Throughout her life she was a wide and thoughtful reader, and her retentive memory kept her mind both fresh and richly stored. Her English cousins and other girl friends often spent long visits in Scotland, and they look back to many delightful rambles amidst the beautiful scenery of the Clyde, made doubly pleasant by the lively conversation and keen appreciation of the beauties of nature of their young companion.

But amid the pleasures of her peaceful and happy home, the heart of the young girl

was led out into deep sympathy with her less favoured brothers and sisters the world over. Jane White mingled in a circle of cultured and philanthropic women, in whose houses meetings were held to discuss how they could best use their influence to discourage war, slavery, and all forms of social evil. Mary White often accompanied her mother, and doubtless her heart was fired with the desire to do what she could to aid the cause of suffering humanity. Along with others of this band of devoted ladies, she took part in visiting the homes of the poor in the East End of Glasgow, especially among the distressed needlewomen who had been deprived of their means of earning a living by the introduction of the sewing machine. Her first work for Gospel Temperance was about the year 1860, when the governor of Duke Street Reformatory induced a few young ladies to distribute Temperance tracts in an outlying district of Glasgow. This opened her eyes to the mischief strong drink was doing in the homes of the people.

The invalid state of her aged mother kept her much to home duties during some years ; but when in 1868 this loving service was no longer required, the bereaved daughter shut



up her house and spent some months in England. Her last visit was to her friend Annie Macpherson, who had recently begun her work among the waifs of East London. She had three small Homes for boys and girls. Mary White accompanied her friend in her daily visits to these Homes, and also up many a dark and rickety stair to visit the wretched abodes of poor widows and sick folks. One day, without previous warning, Annie Macpherson left her in a Mothers' Meeting, telling the women that her friend from Scotland would talk to them while she attended to something else. Mary White felt this very embarrassing, but in describing this first attempt at speaking in public, she said, "However, I got through, for the Lord always carries us through when we cast ourselves on Him for help!" This month in London opened her eyes to the sins and sorrows of great cities, and she returned to Glasgow braced in spirit, and ready to engage in any service into which the Lord might call her.

In 1869 Agnes Ann Bryson went to live with Mary White, and became her devoted co-worker. On Sunday afternoons they held a Bible Class for working girls, several of the

members of which afterwards entered upon fields of service at home and abroad.

In 1870 Mary White again visited London and saw the departure of Annie Macpherson for Canada with her first band of rescued children. In the following year she herself assisted in taking a party of ninety boys and girls across the Atlantic, and saw the wide opening for such children in Canadian homes. Her motherly heart entered fully into the care of the little ones, and her own capacity for enjoyment made the novel experiences on ship-board and in immigrant train interesting and amusing. On her return, Annie Macpherson visited her in Glasgow, and the result of an evening spent at Mary White's house, at which Wm. Quarrier told of his work among the shoe-blacks, was the establishment of an emigration home for Glasgow waifs, which has since developed into the magnificent Orphans' Homes under the care of the late Wm. Quarrier. In its early years Mary White and Agnes Bryson threw themselves heartily into this work.

In 1873 Mary White again crossed the Atlantic in charge of a party of a hundred children. She remained in Canada twelve months, assisting in the work of Annie Mac-

pherson's Distributing Homes, and visiting many of the children settled in the happy Canadian homesteads.

In 1874 the Women's Temperance Prayer Union was formed in Glasgow, and from that time direct Temperance work was Mary White's special sphere of influence. For nearly thirty years she was rarely absent from the weekly Prayer Meeting. She was an eloquent and effective speaker, and was very frequently asked to address meetings. She also had the gift of drawing out the talents of those around her. As President of the B.W.T.A. in Glasgow, she guided her fellow-workers with gentleness and tact, and her sound judgment and breadth of view made her a tower of strength to the work. During a visit to Glasgow in 1876, Jonathan Grubb held a meeting with the prisoners in Duke Street prison, and after that Mary White and Agnes Bryson were allowed to visit the cells regularly, and to carry words of love and hope to the poor women. Three years later, chiefly through the exertions of A. A. Bryson, the Prison Gate Mission, now known as the "Whitevale Shelter," was opened, and it has ever since offered a door of hope, through which many sad and despairing ones

have entered upon useful and sober lives. Mary White also lived to see and to rejoice in the great extension of mission work in the prison itself. A committee of twenty-five ladies visit regularly in the cells, and three Bible classes are held in the open corridors on Sunday afternoons. In a letter to the "News," written in 1899, she closed with these words :—

"I left the prison with a song of praise in my heart, that more of the sad despairing victims in the 400 cells are now brought into touch with the loving presentation of the Gospel, which is still 'the power of God for salvation to every one that believeth.' But, oh ! when will the strong drink be put under lock and key, instead of its victims ? "

In 1878 and again in 1880, Mary White accompanied her cousin S. B. Satterthwaite, on religious visits to the meetings of Friends in the United States. The last voyage was an eventful one, during which she felt the foundations of her faith were tested and found sure. From an account of the voyage written for the *British Friend*, we may quote the following :—

"I left New York by the Cunard steamer 'Batavia' on the 19th of First Month, my dear cousin S. B. Satterthwaite, as we knelt

together in my little state room before starting, praying for me, and that if, according to His will, the Lord would smooth the way before the vessel, but if He sent 'stormy wind fulfilling His word,' that He would keep me in His peace, and make me of use to some on board that ship. The first three days of our voyage were very pleasant ; then rough weather set in and went on increasing. The night of the 25th was exceedingly stormy, the seas striking the 'Batavia' and making her shudder from stem to stern. The mad whirr of the propeller when lifted out of the water, and the excessive rolling made sleep out of the question. Whilst lying there in the darkness, holding on to my berth to prevent being rolled out, eternity felt very near. In that testing time I felt that I was an unprofitable servant, and that no holiness or good works of my own could stand before the Holy God. I pleaded afresh that God would accept for me the atoning blood of Jesus, and the answer was full and perfect peace. All fear was taken away, and I could, with full heart, praise the Lord for His wondrous love to us in Christ Jesus."

Early on the following morning, when about 850 miles from the Irish coast, there was

a loud crash, the machinery stopped, and it was found that the shaft had broken near the propeller. After this the vessel rolled helplessly amidst the stormy waves, the broken propeller knocking against the stern post in an alarming way, and thus interfering with the steering. Meanwhile the strong north wind and ocean current carried the ship out of the usual track of steamers, and the prospects seemed very depressing. During this anxious time many Bible promises came with great power and comfort to Mary White's mind, especially the words "I will deliver thee, and thou shalt glorify Me." What wonder that the Captain afterwards said she had been as an angel of comfort among the passengers ! Ten days after the accident, the "Batavia" was towed into Fayal harbour, and the passengers were thence shipped to Lisbon, and reached England five weeks and three days after leaving New York.

The closing twenty years of Mary White's useful life were mostly spent in Temperance and Rescue work. She frequently addressed meetings in Glasgow and the West of Scotland. Her interest in the Mission Shelter never flagged, and almost daily she and her dear fellow-worker

might be found at Whitevale, wisely superintending the work of the Home, and speaking words of sympathy and helpful counsel to the women.

During her long life Mary White enjoyed very good health, and her bright face was ever a testimony to the happy service of her Lord. As the evening shadows began to fall on the busy life, she still retained her warm interest in all the branches of work in which she herself had been so willing to spend and be spent. Many of those still bearing the heat and burden of the day loved to turn to her for counsel and practical help, and many discouraged and despondent ones were cheered by her strong faith and great hopefulness, to renewed courage and effort.

Her last illness, arising from weakness of the heart, lasted about three months, and was borne with a calm fortitude and cheerful spirit, which astonished her doctors. These days of illness were marked by unselfishness and tender consideration for others. Even in seasons of intense pain she was calm and happy in the sense of the presence of her Saviour. She often declared that her sick room was a haven of peace, and to the many loving friends who

were privileged to see her it seemed very near the gate of Heaven. On the 29th of Ninth Month, 1903, the Master's call came to enter into the higher service in the presence of the King.

WILLIAM WICKLOW, 70 10 2mo. 1904

*Drummond, near Dungannon.*

ANNIE WILLIAMS, 69 8 5mo. 1904

*Felixstowe. Wife of William C. Williams.*

GEORGE WILLIAMS, 61 14 4mo. 1904

*Dublin.*

JOHN WILLIAMS, 55 12 11mo. 1903

*Birmingham.*

MARTHA WILLIAMS, 79 21 6mo. 1903

*Edenderry.*

MATTHEW WILLIAMS, 79 10 6mo. 1904

*Antwerp.*

MARY WILLMOTT, 72 26 6mo. 1904

*Kingston-on-Thames. Wife of Edward Willmott.*

HENRIETTA R. WILSON, 44 2 2mo. 1904

*Kidderminster.*

JOHN J. WILSON, 67 15 11mo. 1903

*Headingley, Leeds.*

SUSANNA WILSON, 78 12 3mo. 1904

*Tunbridge Wells. An Elder. Widow of Charles Wilson.*



FORREST WINFIELD,	6	7	9mo.	1904
<i>Gloucester.</i> Son of Frederick G. and Emma Winfield.				
MARY WOOD,	84	7	5mo.	1904
<i>Crook.</i>				
ROBERT WOODEND,	57	31	8mo.	1904
<i>Rastrick.</i>				

“ He wore the white flower of a blameless life.”

This exquisite line from Tennyson might fittingly be applied to the life and character of the late Robert Woodend, of Toothill, Brighthouse. The writer was intimately acquainted with the deceased for a period extending over thirty years, becoming acquainted with each other at Bishop Auckland. It was not, however, until about 1890 that R. Woodend began to attend Friends' Meetings. Very soon the religious views of the Society, and their mode of living created a deep impression upon his mind, which induced him to seek closer fellowship with them in membership. He was throughout a consistent and loyal adherent; at the same time he gave a generous interpretation to the religious tenets of other communities, believing that all who acknowledge God as their Heavenly Father, Christ as their Redeemer, and the Holy Spirit as their Guide

and Comforter, belong to the same family by adoption, and are fellow heirs of the same divine inheritance.

Feeling his responsibility as time went on, he was constrained to speak in meetings. His voice was frequently heard bearing testimony in his own simple yet earnest way to the goodness of God, and his growing faith in the power of Christ to save and sanctify.

Although of a retiring and unassuming disposition, he was ever ready to visit the sick, cheer the sorrowing and help those who were needy, even beyond his limited means, for it was no uncommon thing for him to deny himself the little luxuries of life in order that he might minister to the wants and pleasures of others. Passionately fond of flowers, it was an especial delight to him, to make up bouquets from his greenhouse and garden, and either take or send them to those whom he heard were ill and bed-ridden, and cheer them in their loneliness.

Speaking with him a few weeks before his death, he said that all was well ; he felt the nearness of the Divine Presence, resting implicitly in the promise, " When thou passeth through the waters I will be with thee, and

through the rivers they shall not overflow thee. When thou passest through the fire thou shalt not be burned, neither shall the flame kindle upon thee ; for I am the Lord thy God, the Holy One of Israel, thy Redeemer."

When a friend bade him good-bye for the last time, and came away, he thought how thankful we ought to be that the gift of eternal life does not depend upon social distinction, nor scholarly attainment ; but "whosoever will come, may come," and "whosoever cometh unto Him He will in no wise cast out." The blood of Christ is world-wide in its application, and is the guarantee of the Father's love and pity for a sinful world.

JANE WORSDELL,                      83   25   12mo.   1903  
*Lancaster.*   Wife of George Worsdell.

---

*Infants whose names are not inserted.*

	Boys.	Girls.
Under three months	2	1
Three to six months	1	2
Six to twelve months	—	—















